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MOSES

AND

BOLINGBROKE;

A

DIALOGUE.

IN

The Manner of the Right Honourable *******,

Author of DIALOGUES of the DEAD.

By SAMUEL PYE, M.D.

LONDON:

Printed for WILLIAM SANDBY, in Fleet-ſtreet.

MDCCLXV.

MOSES.

INTRODUCTION.

IF Moſes was not an *inſpired* writer, he muſt have been an *Impoſtor*. —— *How long ſhall we halt between two opinions!* ——If he was really ſent with a meſſage from heaven, it muſt have been of the higheſt conſequence to mankind: —— Let us then receive him. But if, like "other legiſlators, he has impoſed a revelation he knew to be falſe[a]," —let us, in the name of God, reject him.

Once more, then, let his pretenſions be examined; but examined thoroughly. Let his credentials be in-

[a] "Zoroaſter, Zamolxis, Minos, Charondas, Numa, and Pythagoras, "——I need mention no more, for I will not offend by adding Moſes "to the catalogue;——Theſe men impoſed revelations they knew to be "falſe." —— Bolingbroke's Poſthumous Works, Vol. I. p. 307. 8vo Edit.

ſpected, but more narrowly than ever: for if he was, indeed, the *amanuenſis* of the Creator, when he writ the Book of Geneſis, or, at leaſt, the firſt chapters of it[b], the Divine Author muſt have ſtamped thoſe firſt chapters, at leaſt, with ſignatures, of ſuch ſublimity and majeſty, as may be ſufficient to ſatisfy *us*, of their authenticity, who know nothing of the *meekneſs*, or the *miracles*, of the writer, but from his own pen: —*He was no cotemporary author*[c]. —"His pre-"tenſions have been examined, and re-examined, "times without number: and his credentials, for "want of proper and explicit proofs of their au-"thenticity, have been as often rejected."

It is natural to aſk, Can nothing be done to remove this ſcandal, by putting an end to this perpetuated, and fruitleſs, conteſt? —I will preſume to anſwer,

[b] "It will be aſked, what materials Moſes could have before him when "he writ the Book of Geneſis, —or, at leaſt, the firſt chapters of it, "wherein he relates moſt circumſtantially, the creation of the world, and "the whole progreſs of that great event." Bolin. Vol. V. p. 335.

[c] "To conſtitute the authenticity of any hiſtory —it muſt be writ by "a cotemporary author, or by one who had cotemporary materials in his "hands. Bolin. Vol. V. p. 337.

Nothing;

Nothing; unleſs the Moſaic account of creation could be made intelligible; unleſs it could be rendered worthy of Moſes—worthy of God. Nor can this be effected, but by Moſes himſelf. For, though a Second Book of Geneſis, ſhould be publiſhed to the world, in vindication of the honour of Him, who made the heavens and the earth of Moſes, it would meet with no more credit, in this refined age, than the Firſt; nor would he be believed, though *Moſes ſhould riſe from the dead.*

" Let us take things then as we find them, more " curious to know what is, than to imagine what " may be[d]." —— " Shall we take things then as we " find them, in the Book of Geneſis; and leave Moſes, " to be judge in his own cauſe?" —— 'Tis not the cauſe of Moſes, but of God. The teſtimony of Moſes, in ſo-long-depending a cauſe, is all we want. —— " The teſtimony of one accuſed of Impoſture, will " not eaſily be admitted in any cauſe." —— Be it ſo; —but let not Britons, be leſs generous than Romans;

[d] Bolingbroke, Vol. IV. p. 1.

mans; "They never condemned a man, before he that was accuſed, had the accuſers face to face, and had licence to anſwer for himſelf, concerning the crime laid againſt him [e]." Before, therefore, Moſes is proſcribed as an impoſtor, let him be heard.—And, to do his accuſers juſtice, let them have equal liberty: let *them*—let the late admired Lord Bolingbroke, in *their* name, have free liberty to "ſpeak out, and to "puſh the inſtances and arguments they bring, as far "as they can be carried;—Let him employ all his "ſtrength [f]."

For, ſince eminent writers, though dead, yet live, in their works; (Moſes, in *his* Pentateuch, and Bolingbroke, in *his*, will live for ever,) there will be no difficulty in bringing theſe remarkable perſonages together, and giving them a fair hearing. Let their works

[e] Acts xxv. 16.

[f] "Another caution is, that they [our divines] ſhould make war rather defenſively than offenſively; that they ſhould take the only true "advantage of the diſcretion of their adverſaries, which would be to return it with diſcretion: for their adverſaries ſeldom ſpeak out, nor "puſh the inſtances and arguments they bring, as far as they might be "carried. Inſtead of which theſe orthodox bullies affect to triumph over "men who employ but a part of their ſtrength." Bolingbroke, Vol. V. p. 335.

then, ſupply the place of the authors; and if their ſentiments are taken from their reſpective writings, it will be as eaſy to preſent their true characters, to the public, as it would be to produce their perſons, in open court, if they were living, and cotemporary writers. —— Moſes will ſpeak for himſelf. —— Bolingbroke needs no commentator.

As his Lordſhip (for prudential reaſons, no doubt,) had reſerved to himſelf the liberty of "ſpeaking out, "and employing his whole ſtrength," till he ſhould be laid in the ſilent grave; may not his poſthumous enmity, to the Lawgiver of the Jews, with the greater propriety, be repreſented in a Dialogue of the Dead? But, be that as it may, ſince no two characters, ever, perhaps, have appeared, that could be better oppoſed to each other, or more ſeaſonably exhibited to the Chriſtian world; if what is attempted in the following free converſation [g], formed on the plan of the Right

[g] "The manner in which they [the antients] treated the graveſt ſub-"jects, was ſomewhat different from that of our days. Their treatiſes "were generally in a free and familiar ſtyle. They choſe to give us the "repreſentation of real diſcourſe and converſe, by treating their ſubjects "in the way of Dialogue and free debate." Characteriſtics, Vol. I. p. 73. Edit. 4.

Honou-

Honourable Lord * * * * * * *[h], ſhould meet with his Lordſhip's approbation, the writer, (who has not copied, but drawn from the life,) will think himſelf happy in the great obligation he is under, to the noble Author of *Dialogues of the Dead*, for pointing out to him, ſo "agreeable a method, of convey-"ing to the mind ſome of thoſe critical obſervations," that he has learned, by converſing *more* with the *dead*, (many of whoſe valuable ſentiments ſeem to have been buried with them,) than with the *living*, who are generally too fond of notions and opinions, that have the ſtamp of antiquity alone, to recommend them.

[h] "The plan I have followed — brings before us the hiſtory of all "times and all nations, preſents to the choice of the writer all characters "of remarkable perſons, which may beſt be oppoſed to, or compared "with each other; and is, perhaps, one of the moſt agreeable methods, "that can be employed, of conveying to the mind any critical, moral, or "political obſervations; becauſe the *Dramatic Spirit*, which may be "thrown into them, gives them more life, than they could have in diſſer-"tations, however well written." Preface to Dialogues of the Dead.

MOSES.

MOSES and BOLINGBROKE;

A

DIALOGUE.

MOSES.

YOU owed me a great obligation, My Lord, in the other world; is it poſſible that in *this* you ſhould affect not to know me!——Why would you have avoided the man, who ſo amply furniſhed your Lordſhip with materials, for raiſing to your great genius one of the monuments you have conſecrated "to poſterity;" of which a friend of your Lordſhip has ſaid, "though "now you are no more, *theſe will laſt for ever*[a]?"

LORD BOLINGBROKE.

You do me honour, Sir; but as the authors that furniſhed me with the beſt materials, and gave me frequent opportunities of diſplaying my uncommon talents as a writer, had left the world ages before I had a being; and as I had not the leaſt notion of a ſeparate ſtate of exiſtence, becauſe I could not diſcover any

[a] Biographia Britannica, Art. ST. JOHN.

traces of ſuch a ſtate, in the conſtitution of the Solar Syſtem, I am an abſolute ſtranger here; yōu will, I hope, excuſe my not paying you, Sir, the compliments that your preſent appearance, and the obligation I owe you, may demand.

MOSES.

No evaſions, Lord Bolingbroke — there are no ſtrangers *here*. —— In this ſeparate ſtate, My Lord, we know one another by intuition: our names are written, as it were, in our foreheads; and as "our works ever follow us," our real characters are as legible as our names; how, otherwiſe, ſhould I have known the ſhade of Henry St. John, Lord Viſcount Bolingbroke?

LORD BOLINGBROKE.

I did indeed imagine it was you, Moſes, by that magical wand [b] in your hand;—the rod, I ſuppoſe, that they ſay you did ſo many wonders with, in Egypt, and at the Red Sea.

MOSES.

"Where the tree falleth, there it ſhall be [c]." Our ſentiments, I perceive, as well as our works, follow us from one world to another. My rod was always a great offence to your Lordſhip. If it was a magical wand in Egypt, and at the Red Sea, ſure it muſt be one here.——But have you forgōt, My Lord, that the rod of God that was in my hand, ſwallowed up all the magical wands in Egypt [d]; there was not one of them left: And I aſſure your Lordſhip, there are none here.——This is no Fairy-land, My Lord; there is nothing done *here*, by magic and enchantment.—What we ſee, or hear, or feel,—is all reality.

[b] "When I ſit down to read this hiſtory [of the Old Teſtament], I am ready to "think myſelf tranſported into a kind of Fairy-land, where every thing is done by "magic and enchantment; where a ſyſtem of nature, very different from ours, pre-"vails; and all I meet with is repugnant to my experience, and to the cleareſt and "moſt diſtinct ideas I have." Bolin. Vol. V. p. 344.

[c] Eccleſiaſt. xi. 3. [d] Exod. vii. 12.

LORD

LORD BOLINGBROKE.

To tell you the plain truth, Moſes, I would fain have avoided you.—When firſt I arrived here, I wiſhed—but I wiſhed in vain—that if ever I ſhould be ſo unhappy as to meet you, I ſhould ſee you with a veil over your face; — a veil, as thick as, in the opinion of an anonymous writer, your critics and commentators have univerſally thrown over your works; " and to this day remaineth the ſame veil untaken away, in the reading your Hiſtory of the Creation and Fall [e];" then, perhaps, you would not have ſeen the man, that is now too conſcious of having treated your venerable character with an unuſual freedom; and indeed it is become ſo extremely habitual to me, that, as you have hinted, I cannot forbear—even *here*.

MOSES.

Yes, My Lord, with ſuch freedom, as Celſus or Porphyry would have been aſhamed,—would even have bluſhed to take, if they had been cotemporary with Lord Bolingbroke.——But give me leave, My Lord, to expreſs my aſtoniſhment, that a writer of your Lordſhip's fine underſtanding, education, and politeneſs, —that an Engliſh Nobleman, — ſhould, in perſonal abuſe and black ſcandal, " ſink among the rabble of authors, when you " ventured to give your opinion freely of the divine original of " the ſacred books [f]," particularly of the book of Geneſis.

LORD BOLINGBROKE.

" As no Man living had higher notions of the Divine Omni- " potence, nor carried them farther than I did [g];" as " I con- " ſidered the Supreme Being—as a Firſt Intelligent Cauſe, and as " the Creator of the Univerſe [h]," it was impoſſible for me to forbear expreſſing myſelf with ſome warmth againſt " poets, philo-

[e] 2 Cor. iii. 14. [f] Biographia Britannica. [g] Vol. I. p. 235.
[h] Bolin. Vol. V. p. 226.

 ſophers,

" ſophers, and legiſlators," for what " they had advanced con-
" cerning the firſt principles and beginning of things, and the
" operations of a Divine Wiſdom and Power in the production
" of them, as if they had been cotemporary hiſtorians, and
" ſpectators, of what they related moſt affirmatively and moſt
" circumſtantially [i]."

MOSES.

You are a man of honour, My Lord, and therefore, how general ſoever theſe ſevere reflections may appear, your Lordſhip will not dare to ſay, that they were not pointed at the Lawgiver of the Jews, and at him alone: They are envenomed arrows, (and your Lordſhip's quiver is full of them) ſhot at the author of the Book of Geneſis: For where has your Lordſhip ever given poets or philoſophers, or any other legiſlator, except myſelf, this ridicule [k]? Did ever any of them ſo much as pretend, to advance any thing concerning the operations of a Divine Wiſdom and Power in the firſt production of things?—No, My Lord: It was not Heſiod; not Ariſtophanes; not Sanchoniatho; not Plato; it was Moſes, the writer of the Book of Geneſis, " againſt whom your
" Lordſhip has expreſſed ſuch indignation, for attempting to impoſe
" ſo many fictions upon mankind, and for preſuming to account
" for the proceedings of Infinite Wiſdom and Power, by the whim-
" ſies of his own imagination [l]."—What! My Lord; becauſe ſome philoſophers and poets, on the foundation of ancient tradition alone, have wantonly indulged their imaginations, in framing ridiculous and abſurd coſmogonies; does it follow, that an hiſtorical relation of facts, or a plain narration of the proceedings of Infinite Wiſdom and Power in the firſt production of things, prior to any poſſible tradition (for tradition has always a manifeſt relation to ſome preceding fact) on which their coſmogonies could be framed; does it follow, I ſay, that ſuch a hiſtory of facts, that

[i] Vol. V. p. 226. [k] Id. ibid. [l] Id. ibid.

gradually unfold in the production of a world—of a ſyſtem of worlds, is an impoſition upon mankind, like thoſe philoſophical or poetical fictions?

LORD BOLINGBROKE.

It is very notorious, Sir, that I have not ſpared other legiſlators; they "had" their "revelations" as well as yourſelf; "Zoroaſter and Zamolxis, one among the Bactrians, and "the other among the Scythians, had revelations from Veſta. "Minos had them from Jupiter himſelf, and Charondas from "Saturn. Numa converſed familiarly with Ægeria, and Pytha-"goras with Minerva[m]."

MOSES.

Oh ſhame to human reaſon!——Is there no difference, My Lord, between the Supreme Being! the Firſt Intelligent Cauſe! the Creator of the Univerſe!—and theſe imaginary deities!——Is it decent, My Lord, to compare the mere poſſibility of a revelation from the God of Truth,—from God, the Supreme Truth and Reaſon,—with the ridiculous and abſurd impoſtures of crafty and deſigning men!——"Men who impoſed revelations they knew "to be falſe[n]."——Why, My Lord, ſhould it be thought a thing incredible with you, that he who created the heavens and the earth, even all the hoſt of them, ſhould communicate to mankind the hiſtory of the beginning and progreſs of that great event?

LORD BOLINGBROKE.

Why?——Becauſe the revelation you pretend to have given us is no revelation.——Who can—who ever did, underſtand your account of the beginning of things? "St. Auſtin and others, "—as divines,—content themſelves to take the hiſtory of crea-"tion according to the literal and obvious ſenſe, as they find it

[m] Vol. I. p. 307. [n] Id. ibid.

"related

" related in the Book of Geneſis, and as they would take any " other journal or hiſtorical relation. They who have done " otherwiſe, and have found upon trial that this relation, thus " underſtood, could not be reconciled to nature, reaſon, philo- " ſophy, nor natural theology, (for natural theology teaches us " to think of God, in a manner very oppoſite to the idea you give " of the Supreme Being, and of his operations) have made uſe " of two expedients little favourable to the Moſaic hiſtory: For " ſome have aſſumed it to be in this part wholly mythological; " and others unable to wreſt natural philoſophy into an agree- " ment with it, have ſo wreſted the text into a ſeeming agree- " ment with their philoſophical theories, as to make it plain, that " this text may be applied to any hypotheſis, with ſome inge- " nuity, a ſkill in languages, and a knowledge of antiquity *."

MOSES.

I ſpeak, Lord Bolingbroke, of the hiſtory of the beginning of things, as I writ it; not as it is now underſtood, or has been underſtood by St. Auſtin or others: But how ignorant ſoever St. Auſtin and others, as divines, might have been of its true meaning, they were certainly in the right when they contented themſelves to take it according to the literal and obvious ſenſe, as they found it in the Book of Geneſis, and as they would take any other journal or hiſtorical relation; and that for this plain reaſon, My Lord, becauſe it is itſelf an hiſtorical relation,—it is in the literal and obvious ſenſe of the word a journal of the creation. Your Lordſhip, who has writ on the ſtudy and uſe of hiſtory, needs not to be told, that a hiſtory is a recital, or a deſcription of things, as they are, or have been, in a continued, orderly narration of the principal facts and circumſtances thereof. Such is the Hiſtory of Creation, My Lord; it is a recital or a deſcription of the facts and circumſtances of the beginning of things,

* Vol. II. p. 151.

in a continued, orderly narration of the firſt production of them; for the work of every day is particularly ſpecified.

LORD BOLINGBROKE.

" The modern philoſophers, Moſes, though very good chriſ-
" tians, communicate the wonderful diſcoveries that have been
" made in corporeal nature, and concerning the true ſyſtem of
" the univerſe, without any regard to their repugnancy to the
" Moſaic hiſtory of the creation. —— St. Auſtin and others paid,
" as divines, no regard to coſmography, and flatly denied the
" antipodes. The inquiſitors at Rome denied that Galilei ſaw
" what he ſaid he ſaw, and puniſhed him very conſequentially
" for ſaying he ſaw it[p]." Theſe are ſome of the goodly effects of taking your Hiſtory of the Creation in the literal and obvious ſenſe.

MOSES.

No, My Lord; theſe could not be the effects of their taking my Hiſtory of Creation in the literal and obvious ſenſe, becauſe that is the only ſenſe in which it can be taken, to make it intelligible, — to make it worthy of Him, from whom I received it; but the effects of their ignorance of the text itſelf.

LORD BOLINGBROKE.

In ſhort, Moſes, " I " muſt " ſay, agreeably to the moſt clear
" and diſtinct ideas I can frame, that as God, the Supreme Truth
" and Reaſon, can neither pronounce nor imply any thing that is
" falſe, or abſurd, in condeſcenſion to our capacities; ſo he will,
" in condeſcenſion to theſe capacities, make no revelation to us
" by his word, which ſhall be even in appearance, and to hu-
" man apprehenſion, inconſiſtent with what he has revealed of
" himſelf and of his will by his works[q]."

[p] Vol. II. p. 150. [q] Vol. V. p. 191.

MOSES.

MOSES.

This is mere trifling, My Lord; for who, that can frame any ideas at all of the Supreme Being, does not think with your Lordſhip, that God can neither pronounce nor imply any thing that is falſe, or abſurd, in any caſe whatſoever? The queſtion here, My Lord, is, whether God has made any revelation to us by his word; if he has, it muſt be perfectly conſiſtent with what he has diſcovered, or (as your Lordſhip is fond of the word) revealed of himſelf by his works.——As to my own particular, if there is any one thing, in my account of creation, that your Lordſhip can prove to be falſe or abſurd,—I will forgive your Lordſhip all that is paſt—let me for ever be deemed an impoſtor.——But why, My Lord, muſt the perſon, as well as the writings of the Jewiſh Lawgiver, be made the ſubject of low ridicule? It is true, My Lord, I was an expoſed—but not a deſerted child—not a foundling [r], My Lord. But be it ſo—was that any reproach to me? Your Lordſhip knows the whole ſtory of my ark, or clumſey cheſt [s] of bulruſhes, daubed over with ſlime and pitch, laid in the flags by the river's brink [t]. Now, though your Lordſhip is offended at the ſcheme of particular providences [u], yet, My Lord, were not the circumſtances that attended this very expoſure moſt particular?——Did not theſe circumſtances, theſe providences, (for *providentia eſt per quam aliquid videtur ante evenit*) [w] pave the way for introducing the infant-lawgiver into the politeſt court in the then-known world, after he had been educated in a princely

[r] "Other Mercuries—completed that wiſdom of the Egyptians, wherein Moſes "was inſtructed; for no man, except a Jew, will believe that the daughter of "Pharaoh ſent into Greece to procure preceptors for her foundling." Vol. IV. p. 62.

[s] "The God of Moſes orders Noah to build an ark or clumſy cheſt." Vol. V. p. 373.

[t] Exod. ii. 3. [u] Vol. I. p. 69. Vol. V. p. 89. [w] Cicero, de Inventione.

manner,

manner, and inſtructed in all the wiſdom and learning of the Egyptians?

LORD BOLINGBROKE.

I muſt confeſs, Sir, there was ſomething ſingular in your being raiſed from the flags in the river Nile, to a probability of one day aſcending the throne of Egypt: And if your providential ſcheme had raiſed you to that throne, what would have become of the lawgiver of the Jews, when the name of Moſes would have been loſt in that of Pharaoh?——But your precipitate flight from Egypt to Midian—from a crown to a deſart, left you nothing to boaſt of, in this ſcheme of particular providences, except your princely education: and I muſt ſay, no man could ever have made a better uſe of ſuch an education, than yourſelf; for if it had not been for the wiſdom and learning of the Egyptians, we ſhould never have heard of your book of the generations of the heavens and the earth.——But ſince you talk of the very particular circumſtances, or (if you pleaſe) providences, that paved the way to your reception at the Egyptian court; give me leave to put you in mind of other, as particular, circumſtances, that ſucceeded your advancement to the favour of a princeſs; what I mean is, the ſeveral circumſtances that immediately preceded your flight from Egypt, to avoid the juſt reſentment of Pharaoh; and paved the way for that diſtreſs and poverty, to which you had reduced yourſelf, when you were forced to feed a few ſheep, for bread, in the land of Midian.

MOSES.

Why, My Lord, theſe were circumſtances that ſeemed, in the providential ſcheme, if not neceſſary, yet very conducive, to my future greatneſs. I know it will appear ſtrange, to a man of your Lordſhip's education, fortune, and manner of thinking; but

it is certainly true, and conformable to the experience and obſervation of mankind, "That affliction is ſometimes the road to "advancement: that diſtreſs, poverty, and even a priſon, may "be the way to a crown, or to power equal to royalty."

LORD BOLINGBROKE.

And will you,—dare you, call the occaſion of this diſtreſs and poverty of yours a particular providence too?——Was the murder of a poor Egyptian to be the firſt ſtep to your future greatneſs?——Was ſuch a horrid act neceſſary, in the providential ſcheme, to this greatneſs? We have, indeed, ſeen many a man climb up to ſovereign power, by a ladder, whoſe every round was all beſmeared with blood. But who would have thought this of the man Moſes, "who was very meek, above all the men which were upon the "face of the earth[x]?"

MOSES.

Is there no difference, My Lord, between murder, and the taking away the life of an enemy?—an oppreſſive, cruel, tyrannical enemy?—an enemy to ſix hundred thouſand men, beſides children[y], and all of them my own enſlaved countrymen?——If my name had not been Moſes, your Lordſhip would have thought this a noble and an heroic act.——If inſtead of being one of "the wandering family of Abraham, that had hovered long "about Egypt, and had gone thither often for bread[z]," Moſes had been a Lacedemonian; your Lordſhip would, like "the "Grecians, have been ſtruck with admiration and eſteem for him, "on account of his regard to juſtice and honour, his love of li-"berty, and implacable hatred of tyranny[a]."

LORD BOLINGBROKE.

You give a very different account of this noble and heroic act, if you writ the book of Exodus. You there inform the reader,

[x] Numb. xii. 3. [y] Exod. xii. 37. [z] Vol. IV. p. 85.

[a] Univerſal Hiſtory, Vol. VI p. 246. 8vo Edit.

"that

" that upon a viſit to your brethren, you eſpied an Egyptian ſmiting an Hebrew, one of your brethren; and you looked this way and that way, and when you ſaw that there was no man, you ſlew the Egyptian, and hid him in the ſand[b]." And I remember St. Stephen, who cites this paſſage[c], ſcruples not to ſay, that the motive to this noble and heroic act was revenge.——You avenged the Hebrew, and ſmote the Egyptian.

MOSES.

I thought, Lord Bolingbroke, as our converſation has hitherto turned on the hiſtory of creation, to have confined myſelf to that argument; but your Lordſhip's ſtrange digreſſion from creation to murder, renders it neceſſary for me to follow your Lordſhip; give me leave therefore, to be a little more particular in the vindication of my character, in ſo very tender a point.——It is very evident, My Lord, from my own relation of this affair, (for I did write the book of Exodus) that the children of Iſrael, at this very time, looked upon me as a perſon come to them, with ſome real, or pretended power and authority; for when I paid them the ſecond viſit, they aſked me by what authority I intermeddled with their quarrels.——" Who made thee a prince and " a judge over us[d]?" Your Lordſhip knows, that when I was afterwards inveſted with this power, it was very much againſt my inclination. I objected, to the Divine Being, my utter incapacity for ſo important an office.——When my repeated excuſes prevailed not, I was forced to ſubmit to the invidious and ungrateful taſk. Can any man now of common ſenſe, think, that I would have forced myſelf a prince and a judge over ſuch a number of abject ſlaves? No, My Lord; if I had not been *ſent* to viſit my brethren, and to look on their burdens, I had never left the Egyptian court, to view the heart-rending diſtreſſes of my brethren; and then I ſhould not have been reproached with the murder of one of their implacable enemies.

[b] Exod. ii. 11, 12. [c] Acts vii. 24. [d] Exod. ii. 14.

LORD BOLINGBROKE.

Suppoſe I ſhould admit, that you were really *ſent* with a ſpecial meſſage to viſit your oppreſſed brethren, with what face can you ſay, you were *ſent* to kill the Egyptian, and to judge between your quarrelling relations?

MOSES.

St. Stephen, My Lord, to whom you appeal againſt me, will ſupply what is wanting in my own account; and he gave his dying teſtimony to the truth of what he ſaid on this very ſubject.—"When Moſes was full forty years old, it came into his heart to "viſit his brethren the children of Iſrael. And ſeeing one of "them ſuffer wrong, he defended him, and avenged him that "was oppreſſed, and ſmote the Egyptian: for he ſuppoſed his "brethren would have underſtood, that God by his hand would "deliver them, but they underſtood not[e]." This, then, was the true reaſon of my killing the oppreſſing Egyptian; revenge was not the motive.

LORD BOLINGBROKE.

You ſuppoſed—enthuſiaſm!—rank enthuſiaſm!——Pray, Sir, give me leave to aſk, what poſſible foundation could you have for this wild, extravagant, and ſenſeleſs ſuppoſition?

MOSES.

St. Stephen, My Lord, has, in very emphatical terms, expreſſed the occaſion of this viſit of mine, and the reaſon I had to ſuppoſe my brethren would take my killing the oppreſſing Egyptian as a token that I was ſent by God, to be their deliverer, when he ſays, "*It came into my heart* to viſit," &c. Now, My Lord, it was impoſſible for me rationally to ſuppoſe, that my brethren would, by this action of mine, underſtand, that I was to be their deliverer, unleſs I had myſelf been abſolutely

[e] Acts vii. 23—25.

certain, that I was appointed to this important ſervice. If therefore it came into my heart to viſit them, when I was in the prime of life, contrary to all the rules of human prudence and policy, conſidering my exalted ſtation in the Egyptian court; and contrary to the natural meekneſs of my temper, and to my humane ſentiments, conſidering my near relation to the cruelly-oppreſſed; it muſt have come into my heart, or mind, in ſome very extraordinary manner: and the event, My Lord, was a demonſtration, that it was God alone that mediately, or immediately, put it into my heart.

LORD BOLINGBROKE.

So then this inclination of yours to leave the Egyptian court; to forego all its honours and pleaſures; nay to renounce even the proſpect of a crown, in order to viſit your enſlaved brethren — this ſtrange inclination was *blown* into your mind or heart. —— You were *inſpired*, I ſuppoſe: for "the word *Inſpiration* is de- "rived from a Latin verb that ſignifies to blow in;" and it has been ſaid, that "the image might be borrowed to denote an "action of God in an extraordinary manner, influencing, exciting, "and enlightening the mind of a prophet, or apoſtle. How "many aſſumptions are here in one ſhort ſentence? and how "impoſſible muſt it be to come at any thing on which a reaſon- "able mind can reſt, whilſt figures are explained by other figures, "that want explanation as much? Influencing is a vague term, "and may be applied ſeveral ways with equal propriety. But "exciting and enlightening denote different kinds of action, and "neither of them has any relation to inſpiration, or blowing in. "Here then is metaphor heaped on metaphor, without any true "application to an intellectual idea; and we know as little what "is meant by inſpiration as we did before[f]. The term of inſpi- "ration is a figure that gives no intellectual idea, becauſe it is "not really the image of any[g]."

[f] Vol. I. p. 140. [g] Id. p. 141.

MOSES.

MOSES.

Figures, My Lord, are neceſſary to language, the metaphor in particular. "We muſt ceaſe to ſpeak," (they are your Lordſhip's own words) "if we lay figurative ſpeech wholly aſide. "Figures are ſo neceſſary in the communication, at leaſt, of our "thoughts, that they are wove into the very conſtitution of lan- "guage. If we did not chuſe, we ſhould be forced to employ "them often in common converſation about common objects, "and the ordinary affairs of life; and they are ſtill more ne- "ceſſary, when ſubjects more abſtruſe and more abſtracted from "ſenſible objects are concerned[h]." The Reaſon, My Lord, is evident: for the conſtitution of the human frame is ſuch, that all our ideas have their origin in the impreſſions that material objects make on the organs of ſenſe; and, therefore, unleſs we had other means of arriving at knowledge, than by our ſenſes, it is impoſſible that we ſhould frame any intellectual idea, any idea of what is not material, but from ſome relation that idea bears to matter, or to the affections and properties of matter. For this reaſon, though God is a Being, infinitely removed from matter, nor can he poſſibly have any of the affections or properties of matter aſcribed to him; yet it is impoſſible for us to frame any idea of him, but by alluſion to the ideas we have of material objects, or the affections and properties of matter. Hence the neceſſity of aſcribing to God, thoſe bodily parts which are to us the inſtruments of corporeal action[i]. And, for the

[h] Vol. I. p. 128, 129.

[i] Lord Bolingbroke ſeems greatly offended that "the Jewiſh ſcriptures aſcribe "to God not only corporeal appearance, but corporeal action, and all the inſtru- "ments of it; eyes to ſee, ears to hear, mouth and tongue to articulate, hands to "handle, and feet to walk. Divines tell us, indeed, that we are not to underſtand "all this according to the literal ſignification. The meaning is, they ſay, that God "has a power to execute all thoſe acts, to the effecting of which theſe parts in us are "inſtrumental. The literal ſignification is indeed abominable: and the flimſy analo- "gical veil thrown over it is ſtolen from the wardrobe of Epicurus; for he taught "that the gods had not literally bodies, but ſomething like to bodies, *quaſi corpus*; not "blood,

the ſame reaſon, we can frame no ideas of the affections and operations of our own minds, but by alluſions to the affections and operations of our bodily organs [k].

LORD BOLINGBROKE.

" We have," indeed, " clear and determinate ideas of what " we call Body, by ſenſation; and of what we call Spirit, by " reflexion: or, to avoid cavil as much as may be, without giv- " ing up common ſenſe, we have ſuch ideas by ſenſation, as the " various powers of that ſubſtance, called Body, are ordained to " produce in us; and we have ſuch ideas by reflexion, as the in- " ward operations of that which we call Spirit, be it ſubſtance, " or faculty, excite in us." But " we are able to contemplate " theſe ideas naked, if I may ſay ſo, and ſtripped of the dreſs " of words [l]."

MOSES.

I think it is impoſſible your Lordſhip could have clear and determinate ideas of the terms of this wonderful propoſition —— " *We are able to contemplate intellectual ideas naked, and ſtrip-*

" blood, but ſomething like to blood, *quaſi ſanguinem.* Vol. V. p. 159. But who is " there, philoſopher, or poet, except Jewiſh and Chriſtian rabbins, that can employ " in good earneſt images taken from corporeal ſubſtance, from corporeal action, " and from the inſtruments of it, to give us notions, in any degree, proper of God's " manner of being, and of that divine inconceivable energy in which the action of " God conſiſts, and by which the natural and moral worlds were produced, and " are preſerved and governed?" Vol. V. p. 160. —— Lord Bolingbroke, notwithſtanding, confeſſes the neceſſity of following Jewiſh and Chriſtian rabbins, in employing in good earneſt images taken from corporeal action, to help his conceptions of God. " We are forced to help our conceptions of the Divine Nature, by ima- " ges taken from the human nature, and the imperfections of this nature are our " excuſe." Vol. II. p. 59.

[k] " We are forced very often to employ corporeal images, when we ſpeak of the " operations of our own minds." Vol. I. p. 11.

[l] Vol. I. p. 226.

" *ped of the dreſs of words.*" —— Have you forgot, My Lord, the uſe of names? " Names—are given to ſignify all our ideas, " and all our notions to ourſelves, and to others; and to help " the memory in meditation, as well as in diſcourſe[m]." Language, My Lord, is certainly neceſſary to ſignify all our ideas, and all our notions to others; becauſe, unleſs they are clothed with words, they muſt neceſſarily be *inviſible*, if I may ſay ſo. But, perhaps, it may be equally impoſſible for us to contemplate any ideas whatſoever, when ſtripped of the dreſs of words. For, as your Lordſhip juſtly obſerves, " Names are given us to " ſignify all our ideas, and all our notions to ourſelves," as well as to others: And, indeed, it is impoſſible to conceive how we can meditate, how we can think at all, when united to body, without names to all our ideas. That we cannot, I think your Lordſhip has proved for me, ſince you have ſaid, " They " who meditate, (for every man, and probably every animal, " thinks) muſt have obſerved, that the mind employs all its " forces, and memory and imagination among the reſt, not " only to form opinions, or to arrive at knowledge, but to ſet the " objects of opinion, or knowledge, in the fulleſt and cleareſt " light, for its own ſatisfaction, and for the eaſe of communicat- " ing theſe thoughts to other minds, in the ſame order, and with " the ſame energy, as they are contemplated by it[n]." Now, My Lord, if the dreſs of words is neceſſary to ſignify our thoughts to others; and if the mind employs all its forces, and memory and imagination among the reſt, to enable it with eaſe to communicate our thoughts to other minds, in the ſame order, and with the ſame energy, as they are contemplated by our own; the dreſs of words is as neceſſary to ſignify our thoughts to ourſelves, as it is to communicate the ſame thoughts to others: And therefore, names to our ideas are as neceſſary in meditation as in diſcourſe: and if your Lordſhip would recollect what has paſſed

[m] Bolin. Vol. I. p. 92. [n] Vol. I. p. 126.

in

in your own mind, or what the names were, by which you ſignified your thoughts, to yourſelf, in meditation on any particular ſubject; you would find that you always made uſe of the ſame names in thinking, or, in other words, you always thought in the ſame language, in which you expreſſed thoſe thoughts in ſpeaking, or writing, on that particular ſubject. If this, then, be the caſe, that by the conſtitution of our frame, we are obliged to material objects, their affections and properties, for names, to ſignify all our ideas, and all our notions; and if He who made, can, in an extraordinary manner, act upon the human mind, ſo as to communicate to it, the knowledge of ſuch things, as it is impoſſible for us, in the common method of our acquiring knowledge, to frame any idea of; how is it poſſible to repreſent ſuch an extraordinary action to the human mind, but by ſome image, or images, taken from human action?

LORD BOLINGBROKE.

I confeſs "that an extraordinary action of God on the human "mind, which the word Inſpiration is now uſed to denote, is "not more inconceivable, than the ordinary action of mind on "body, and of body on mind. But yet the caſes are ſo widely "different, that no argument can be drawn from one in favour "of the other. It is impoſſible to doubt of an action which is "an object of intuitive knowledge, and whereof we are con-"ſcious every moment; and it is impertinent to deny the exiſt-"ence of any phænomenon merely becauſe we cannot account "for it: but then this Phænomenon muſt be apparent, and the "proof that it exiſts, or has exiſted, muſt be ſuch as no reaſon-"able man can refuſe to admit, otherwiſe we ſhall be expoſed "to make frequently the ridiculous figure that philoſophers "have ſometimes made, when it has been diſcovered, af-"ter they had reaſoned long about a thing, that there was no "ſuch thing[o]."

[o] Vol. I. p. 154.

MOSES.

How inconceivable ſoever an extraordinary action of God on the human mind may be, your Lordſhip cannot deny, that he who made, can in an extraordinary manner act upon, the human mind; that he can enlighten, or communicate the knowledge of notions, or facts, or future events, to the mind of a prophet or apoſtle; and that he can influence, or excite, or in other words move or incline, the mind thus enlightened, to write or to ſpeak what had been communicated to it in this extraordinary manner; and if ever He did, the phænomenon muſt have been apparent to the mind, thus acted upon; becauſe the Divine Agent cannot poſſibly be ſuppoſed to act, in any manner, without producing the effect he deſigned to produce by that act. And therefore this mind muſt have been as conſcious of ſuch an extraordinary action, by its effects, as it could be of any the moſt ordinary action of itſelf, on its own body. And whereas your Lordſhip has ſaid, "It is impoſſible to doubt of an ordinary action, which is the "object of intuitive knowledge, and whereof we are conſcious "every moment;" it is equally impoſſible to doubt of an extraordinary action, which is the object of deductive knowledge, and whereof the mind thus acted upon, is conſcious, every moment it reflects upon the knowledge thus acquired; becauſe, by ſuppoſition, this knowledge was acquired in an extraordinary manner; and therefore it could not poſſibly be attained by the ordinary action of the moſt exalted human mind, from its total and unavoidable ignorance of the objects of this extraordinary knowledge.——But as your Lordſhip has attempted to render the term of inſpiration ridiculous, give me leave to obſerve, that before others can judge of the exiſtence, or non-exiſtence, of ſuch an extraordinary Phænomenon, as this abuſed word is now uſed to denote, it is neceſſary that this extraordinary action of God on the human mind ſhould have ſome name, to ſignify the idea, the determinate idea, that ſuch a phænomenon would raiſe in their

their minds, to diſtinguiſh it from an ordinary action of any other Being: whatever, therefore, the name may be, if it is expreſſive of the thing, that is all that a reaſonable man can require towards the forming of that intellectual idea, which the name is deſigned to convey to the mind. If "it has been ſaid, that the "image" (under which inſpiration is repreſented) "might be "borrowed to denote an action of God in an extraordinary "manner, influencing, exciting, and enlightening the mind of a "prophet or apoſtle[p];" it has been erroneouſly ſaid, becauſe theſe different images are borrowed from, and as your Lordſhip obſerves, they denote different kinds of action. The mind may be influenced, moved, excited or impelled, (which denote the ſame kind of action) to write, or to utter, what a prophet or apoſtle could never have uttered or written, without an extraordinary action of God, thus influencing, moving, exciting, or impelling: But then, as the mind muſt be dark with reſpect to the knowledge of future events, or of notions, or facts, which could not poſſibly be known, but in an extraordinary and ſupernatural manner; the mind muſt be enlightened, either at the time of, or previous to, its being influenced, excited, moved, or impelled, to ſpeak, or to write; this action, therefore, of the Divine Being, communicating knowledge that could not be acquired in the ordinary way of arriving at knowledge, is beautifully repreſented under the image of light. But as none of theſe images come up to the primary and original notion, (though they very aptly expreſs ſome of the effects) of inſpiration; give me leave, My Lord, to ſhew you the extreme propriety of this term, by tracing it up to the original, literal, image, from which ſo uncommon a metaphor is taken; and which has been preſerved in the derivation of the word in every language.——Let me, therefore, obſerve; that the firſt of men was formed of the duſt of the ground; but he was firſt formed, before the wonderful machine was put in

[p] See p. 13.

motion; before it was put into a condition to live, and move, and have the being of a man. Now, as when a man ceaſes to breathe, he is no more than the figure of a man; a lifeleſs lump of clay; and, as the firſt of men began to live by breathing; no words in the whole compaſs of language, could, with ſo great propriety, expreſs this action of the Creator in giving life to Adam, as "breathing into his noſtrils the breath of life:" that is, of communicating breath, to thoſe organs, which his infinite wiſdom had prepared for the receiving of this breath, this air, this ſpirit, which gives life and motion to the man. Hence the loſing of this breath, or the being deprived of the power of breathing, is with the ſame propriety called expiring, or dying. Now, My Lord, as we muſt neceſſarily make uſe of natural images from material objects, or their properties and affections, to expreſs intellectual ideas, no image could poſſibly be borrowed to denote an action of God, in an extraordinary manner communicating ſupernatural knowledge to the human mind, ſo proper as is this, that is borrowed from the manner of God's communicating life to the firſt of men. And this image is the more ſtriking, in that it requires the ſame Almighty energy, to communicate the knowledge of ſuch things, as cannot poſſibly be known any other way, as it does to communicate the breath of life to a figure of lifeleſs clay.

LORD BOLINGBROKE.

And will you ſay, that God acted upon your mind in ſuch an extraordinary manner, to communicate to the author of the Book of Geneſis what every one knows without inſpiration?—— Every one knows that man is made of clay, becauſe, when reſolved into his firſt principles, he returns to clay; and becauſe when he ceaſes to breathe, he is no more than a figure of clay, God muſt have made the firſt man to live, by cauſing him to breathe.

MOSES.

It is no good conſequence, My Lord, that, becauſe, when man ceaſes to breathe, he is no more than a figure of clay, therefore God made the firſt man to live, by cauſing him to breathe; becauſe, ever ſince the formation of the firſt human pair, every man has been made to live, before it was poſſible for him to breathe; and therefore, ſince it is impoſſible, without a revelation, to know that the body of the firſt man was not formed under ſome general cover, as the *ſecundine* envelopes the fœtus, in which it lives, without a poſſibility of breathing; and if taken out of the womb, encloſed in that membrane, will continue to live; and the blood, which is the life, will continue to circulate; I ſay, ſince it is poſſible this might have been the caſe with the firſt man, it could not be known, but by revelation, that he was made a living ſoul by God's "breathing into his noſtrils the breath of life."

LORD BOLINGBROKE.

"Whilſt ignorance and ſuperſtition reigned triumphantly, and "the fantaſtical ideas and notions which they communicate, and "which authority, education, and habit, do in ſome ſort realize "in the mind, ſpread and prevailed; men might be eaſily per-"ſuaded," (from this paſſage in Geneſis) "that the ſpirit or "breath of God, which blew into the face of the firſt of men, "and made him a living creature [q], might blow likewiſe on ex-"traordinary occaſions, and in an extraordinary manner, into "the faces of ſome of his poſterity, as into choſen veſſels [r]." But this reign was over, long before I left the world; and mankind muſt now have their minds acted upon in a very extraordinary

[q] "*Inſpiravit in faciem ejus ſpiraculum vitæ, & factus eſt homo in animam viventem*, "are the words of Moſes." Vol. I. p. 151.

[r] Id. ibid.

manner,

manner, before they can have faith to believe any pretenſions of yours, or of any other mortal, to ſuch communications with the Deity.

MOSES.

Ignorance, My Lord, and ſuperſtition, are out of the queſtion, concerning the original of the notion of *Inſpiration*, and the extreme propriety of the uncommon image under which it is repreſented. I have inſiſted, and your Lordſhip, I am perſuaded, will not deny, "that God can act upon the human mind, in as extraordinary a manner, as He acted upon the body of the firſt man, when he made him a living ſoul; and if ever he did, that the mind thus acted upon muſt have been as conſcious of that extraordinary action, as it could be of any ordinary action."—— But the proof of ſuch an extraordinary action on any particular human mind, is another conſideration.

LORD BOLINGBROKE.

I have already told you, Moſes, "That no man living had "higher notions of the Divine Omnipotence, nor carried them "further than I did[s];" and therefore I dare not deny that God can, if he pleaſes, act in an extraordinary manner, on the human mind; yet, to be plain with you, I muſt for ever deny that this was your caſe, when you writ the firſt chapters of Geneſis.

MOSES.

Since then, your Lordſhip cannot deny the poſſibility of ſuch an extraordinary phænomenon, give me leave to ſuppoſe that this was my caſe, till I ſhall make it apparent, and produce ſuch proofs that my mind was thus acted upon, when I writ the Hiſtory of the Creation, as no reaſonable man can refuſe to admit[t]."——Let us therefore return, from whence we have ſo long

[s] See p. 3. [t] See p. 17.

digreſſed,

digreſſed, to my *Egyptian Education*; of which I well remember your Lordſhip ſaid, "No man could ever have made a better "uſe than myſelf; for if it had not been for the wiſdom and "learning of the Egyptians, we ſhould never have had—the "Book of the Generations of the Heavens and of the Earth[u]." Now, My Lord, I muſt inſiſt, that no man can ſay, that ever I availed myſelf of any of their wiſdom, or learning, in my writings.

LORD BOLINGBROKE.

What!—were not the ſeveral paſſages in your "firſt of Ge-"neſis, about the creation of the world, taken from Egyptian "traditions[w]?"

MOSES.

No, Lord Bolingbroke: all the wiſdom and learning of Egypt were uſeleſs to me, when I was writing a Hiſtory of the Creation of the World. The Egyptians, with all their wiſdom, were as ignorant of creation, as any the moſt barbarous nation upon earth. They indeed, in your Lordſhip's ſtile, builded a world, and received their materials from tradition; but as the Geneſis of their world is as different from that of mine, as Darkneſs is from Light, they muſt have had as different originals.

LORD BOLINGBROKE.

Have you then forgot, Moſes, that the very foundation of your Geneſis is laid in a *Fluid Chaos?*——Have you forgot the only intelligible paſſage in your firſt chapter of Geneſis? "The Earth "was without form and void; and darkneſs was upon the face "of the deep[x]." Is not this a perfect deſcription of a *Fluid Chaos?* Now, "This notion of a Fluid Chaos, which we know "to have been very general, by Plutarch and other authorities,

[u] See p. 9. [w] Vol. II. p. 171. [x] Gen. i. 2.

"was

" was very Moſaical too, and points up to an Egyptian ori-
" ginal[y]."

MOSES.

You do me peculiar honour, My Lord, in thus frankly confeſſing, that any one paſſage, in my account of Creation, eſpecially ſo eſſential a part of it, is intelligible. But, this notion of a *Fluid Chaos*, may, perhaps, prove *too Moſaical* for your Lordſhip, if at laſt, it ſhould be found to point up to a much higher, than an Egyptian original.——Let me explain to your Lordſhip what I mean. As general notions are generally founded in fact, let us ſuppoſe, My Lord, that this notion of a *Fluid Chaos* was thus founded; that *Water* or a *Fluid Chaos* was really and in fact the firſt principle of things[z]. On this ſuppoſition, let me aſk your Lordſhip, whether this notion could poſſibly be diſcovered from the conſtitution of the univerſe? (for the fluid chaos of both philoſophers and poets, was as boundleſs as the univerſe) or, on the ſuppoſition of its being the firſt principle or beginning of the ſolar, or planetary ſyſtem, whether it could poſſibly be diſcovered from the conſtitution of the ſyſtem, or from any of the phænomena in nature?——Your Lordſhip is too well acquainted with the phænomena, to think that even the immortal Newton could ever have made them ſubſervient to ſuch a diſcovery: ſince then there is nothing in nature that could lead mankind into this notion; nothing that could lead the Egyptians, or any of the ancient philoſophers or poets, to make *Water*[a] rather than

[y] Vol. II. p. 171.

[z] *Aquam dixit* Thales *eſſe initium rerum* (ſaith Cicero, *De Natur. Deorum*, *Deum autem mentem, quæ ex aqua cuncta fingeret.* Thales ſaid, that water was the firſt principle of all corporeal things, but that God was that mind, which formed all things out of water.——Zeno tells us, that Heſiod's Chaos was water. Cudworth's Intellect. Syſt. Vol. I. p. 21. Edit. 2.

[a] As the *Chaos* of the ancient philoſophers and poets was, by ſuppoſition, prior to the ſun, and all the heavenly bodies, (for from this chaos they are all ſaid to be

than *Fire*, the firſt principle, or beginning of things, the notion, if it is founded in fact, muſt have been originally derived from *Revelation*.

LORD BOLINGBROKE.

" The religion," Moſes, " as well as the government of the " Egyptians, was more ancient than yours; you was learned in " both; you borrowed from both; and no man of common " ſenſe can believe it more probable, whatever he may pretend, " that the ſlaves inſtructed their maſters, than that the maſters " inſtructed their ſlaves[b]."——But to be more particular. That you borrowed your *Fluid Chaos* from the Egyptians, may be demonſtrated from that ancient piece of Egyptian wiſdom, the famous doctrine of the *Mundane Egg*. " Orpheus, among other " Eaſtern learning, ſeems to have introduced among the Greeks, " this doctrine, which in all probability he learned from the " Egyptians, who repreſented the world by this ſymbol, as many " other ancient nations did[c]." " Sanchoniatho," the Phœnician Hiſtorian, " affirms, that the principle of the univerſe was a " dark and windy air, or a wind made of dark air, and a tur-

be generated,) it was equally abſurd in theſe poets and philoſophers, to make *Water* the firſt principle of things, as it would have been to have aſcribed the beginning of things to *Fire*; becauſe, as the one is deſtructive of the other, water could have been no more the parent, (if I may be allowed the expreſſion) of fire, than fire could have produced water. But, (to go no further than the ſolar ſyſtem) as the ſun is a globe of fire, the ſtrongeſt evidence of the extreme abſurdity of its generation from *Water* or a *Fluid Chaos* is, the vaſtneſs of the body of the ſun, in proportion to the other bodies in his ſyſtem. For, on a compariſon of its diameter with the aggregate of the diameters of all the primary planets, that roll about him, it will appear, that the diameter of the Sun is, by computation, 822,148 miles; whereas the ſum of their diameters is no more than 233,784 miles: ſo that the quantity of viſible *Fire* (whatever portions of that element may be diſſeminated throughout the bodies of the planets themſelves,) is more than treble the quantity of *Water* and Earth, (or matter ſimilar to Earth) in the whole planetary ſyſtem.

[b] Vol. III. p. 122. [c] Univerſal Hiſtory, Vol. I. p. 34. 8vo Edit.

" bulent evening chaos; and that theſe things were boundleſs, " and for a long time had no bound or figure. But when this " wind fell in love with his own principles, and a mixture was " made, that mixture was called deſire, or Cupid [Πόθος.] This " mixture completed, was the beginning of the [κτίσεως] making " of all things. But that wind did not know its own produc- " tion; and of this, with that wind, was begotten *Mot*, which " ſome call *Mud*, others the putrefaction of a watery mixture. " And of this came all the ſeed of this building, and the gene- " ration of the univerſe."

" But there were certain animals, which were called *Zopheſe-* " *min*; that is, the ſpies or overſeers of heaven, and were form- " ed alike in the ſhape of an *Egg*: thus ſhone out *Mot*[d], the " ſun and the moon, and the leſs and greater ſtars[e]." " Theſe " things are written in the coſmogony of Taautus[f]. And this " Taautus, Thoth, or Thot, being the firſt Mercury, taught the " Egyptians the uſe of letters, inſtructed them in the ſciences, " and completed that wiſdom, wherein you, Moſes, was in- " ſtructed[g]."

" But there is a much more methodical and complete deſcrip- " tion of this ancient coſmogony given by Ariſtophanes. He " writes, that firſt were Chaos, black Erebus, and wide Tarta- " rus, but neither earth nor air, nor heaven: that night, with " ſable wings, laid the firſt egg of wind in the vaſt boſom of " Erebus; from whence, in proceſs of time, iſſued amiable " Love, ſhining with wings of gold, like to impetuous whirl- " winds: that Love, coupling with the obſcure Chaos, engen- " dered animals and men; but that there were no gods before

[d] By *Mot* Dr. Cumberland underſtands our earth. Remarks on Sanchoniatho, p. 18.

[e] Dr. Cumberland's Sanchoniatho's Phœnician Hiſtory, p. 1, 2.

[f] Id. ibid. [g] Vol. IV. p. 61, 62.

" Love mingled all things, from which mixture of things, one " with another, the heaven and the earth were generated, and " the whole race of immortal gods[h]."

Now, as " the coſmogony of the poets was the ſame with " their theogony, or generation of the gods[i]," and as from theſe ample teſtimonials, it is evident, that the Geneſis of their gods, that is, their ſun, moon, and ſtars, and their earth, was from the ſame chaotic materials, with your heavens, and your earth, though the materials are differently diſpoſed; it is as evident, that on this moſt ancient doctrine of the *Mundane Egg*, you have founded your famous doctrine of *Incubation*; though, to conceal your having borrowed the image from Egypt, you have artfully ſuppreſſed the name, as if you had never been acquainted with the doctrine of the *Egg*.

MOSES.

My doctrine of *Incubation!* —— You amaze me, My Lord! ——What poſſible connexion can the notion of Incubation have with any one paſſage,—with any ſingle word, in the whole Book of Geneſis?

LORD BOLINGBROKE.

You cannot but remember, Moſes, that whilſt " the earth " was without form and void, and darkneſs was upon the face " of the deep[k]," you introduce the air, or wind, of God,—(a great and mighty wind, according to your Hebrew manner of ſpeaking[l], " hovering over the watery dark abyſs, to cheriſh and " vivify

[h] Univerſal Hiſtory, Vol. I. p. 36. [i] Id. p. 31. [k] Gen. i. 2.

[l] " And the ſpirit or air of God moved upon the face of the waters; the ori- " ginal word, which in our tranſlation we render *Spirit*, equally ſignifying either " ſpirit, or air, or wind, or breath; in which ſenſes it is frequently made uſe of in " numberleſs places of Holy Writ. And as for this Atmoſphere being called the *Air*

" vivify the yet-unformed matter, and prepare it for the pro-
" duction of things[m]." Now it is impoſſible, that you could have borrowed this image, but from what is neceſſarily prior to incubation: How could you have thought of brooding over, or hatching a world, if an *Egg*—a *Mundane Egg*, had not been laid, to your hands, in the vaſt, unbounded, chaos?——Since, therefore, from this prolific Egyptian, and Græcian egg, their gods, the ſun, the moon, and ſtars, and (as Sanchoniatho ſays) our earth, were generated; and from your incubation, by this mighty wind (the impetuous whirlwinds of Ariſtophanes, coupling with the obſcure chaos,) you have deduced the generations (the very expreſſion of the Poet) of your heavens, even all the hoſt of them, and your earth: ſince, I ſay, the beginning of things is the ſame in theſe ancient coſmogonies, and in yours; yours muſt be the copy, the original is theirs.

MOSES.

Is it poſſible your Lordſhip ſhould think me capable of ſo glaring an abſurdity, as to introduce the *Air, or Wind, of God—a great and mighty Wind*, hovering over the watery, dark abyſs; when there was no ſuch thing as Air, or Wind, in being?—— when it was impoſſible there could have been any wind? Wind, your Lordſhip knows, is nothing elſe but air in motion: now the air, (in my account of creation) or atmoſphere, was not made, was not ſeparated from the chaos, till the earth was per-

" of God, it is a method of ſpeaking common to the Hebrews." Dr. Clayton's Vindication, Part II. p. 47.

[m] This kind of motion is attributed to the Spirit of God, by Bochart, Poole, Bp. " Patrick, &c. The word we here tranſlate *moved*," (ſays the learned Biſhop) " ſignifies literally *brooded* upon the waters, as a hen doth upon her eggs.——Now " the Spirit of God thus moved upon the waters, that by its incubation (as we " may call it) it might not only ſeparate—thoſe parts which were jumbled toge-
" ther; but give a vivific virtue to them, to produce what was contained in them." Patrick in Locum.

forming

forming the ſecond revolution about her axis; whereas the motion, of which I ſpeak (whatever idea critics and commentators may have affixed to the word) was effected on the firſt day. If, therefore, the air was not ſeparated from the chaos, till the ſecond day, it was abſolutely impoſſible that there ſhould have been air in motion, on the firſt.——No, Lord Bolingbroke, I introduce the Spirit of God himſelf, the God that created the chaotic earth, moving, (and who but He who made, could move its vaſtneſs!) impreſſing a violent motion upon the face of the waters—upon the ſurface of the fluid chaos of the earth: and if the ſurface alone was now impreſſed with this motion, the axis muſt neceſſarily have remained at reſt.——Is there any thing here, My Lord, like the doctrine of *Incubation?*——Can the preſent improved ſtate of philoſophy, furniſh a man of common ſenſe, with a more plain, ſimple, yet juſt deſcription, of the diurnal motion of the earth?——If it cannot, I am apt to think, that the notion of a *Fluid Chaos* (as I have before hinted[n]) will prove too *Moſaical* for your Lordſhip: for, My Lord, this inſtitution of a diurnal motion, carries us back to the beginning of motion on the earth, as well as to the firſt mover. And becauſe this beginning of motion took place, whilſt the earth was in a chaotic ſtate, and its whole ſurface was water, it neceſſarily leads us up to the original of the very notion of a *Fluid Chaos*.

A moment's reflexion, My Lord, on what I have advanced on this article, will convince any man, that is capable of conviction, that it was impoſſible I could borrow ſo plain, ſo ſimple, and ſo rational an account of the original ſtate of our earth, whilſt it was a maſs of unformed matter, before any ſeparation had been made of it's earthy and watery particles; that it was impoſſible, I ſay, for me to have borrowed this account from wild, extravagant, and unintelligible fables, of the chaotic ſtate

[n] See p. 24.

of

of the whole univerſe: or that I could have borrowed the notion of the Spirit of God, impreſſing a violent, though a regular, uniform, and conſtant motion, on the ſurface of a chaotic planet, from the imaginary agency of wind, falling in love with his own principles[o]; or the unintelligible agency of night and darkneſs, (mere negations of Being) brooding over a chaotic maſs of matter, immenſe as the univerſe.

But, My Lord, as there is ſomething ſo very ſingular in the ancient doctrine of the *Mundane Egg*, I cannot take leave of this ſubject, till I ſhall have informed your Lordſhip of the ſingular uſe I ſhall make of this piece of Eaſtern learning.——"Plutarch "obſerves, That the queſtion, which was the elder, the *Egg* or "the *Hen?* was not a trivial inquiry[p]; but, according to the "Orphic doctrine, comprehended the ancient generation of all "things: and the author of the hymns attributed to Orpheus, "makes the firſt-born god, named by the Greeks, Phanes, to be "produced from an egg. This was the firſt-begotten god, men-"tioned by Athenagoras, to have been hatched from an egg, as "the followers of Orpheus taught." How this queſtion was, or whether it was ever reſolved, does not appear: let us, however, ſee whether your Lordſhip has not thrown ſome conſiderable light, on this very dark ſubject.——For, from your Lordſhip's account of the coſmogonies of Sanchoniatho and Ariſtophanes, it very plainly appears, that the doctrine of the *Mundane Egg* is of equal antiquity with the tradition of a *Fluid Chaos*; and indeed they are, in theſe accounts, ſo cloſely connected, that they are inſeparable, one from the other; notwithſtanding, the priority of the latter may, perhaps, be eaſily aſcertained. I have already obſerved to your Lordſhip, "That Tradition has always a manifeſt relation to ſome preceding fact[q]." If there never had been a *Fluid Chaos*, how is it poſſible that ſuch a no-

[o] See p. 26. [p] Univerſal Hiſtory, Vol. I. p. 34. [q] See p. 4.

tion

tion ſhould have been handed down to us?——How was it poſſible, that a notion of what, by ſuppoſition, never exiſted, ſhould have ſo generally prevailed in the world? if there ever was a *Fluid Chaos*, where is the fact preſerved, on which the tradition muſt have been founded? Now, if ſuch a fact has been preſerved in any very ancient writer, who deduces the beginning of things, either from one fluid chaos, or from more chaotic maſſes of matter, of the ſame kind; and if that writer is abſolutely ſilent concerning this doctrine of the *Mundane Egg*; his ſilence on this ſingle article, will alone demonſtrate the ſuperior antiquity of the writer, to all others; and at the ſame time, will prove, beyond all poſſibility of doubt, the priority of the notion of a *Fluid Chaos*, to the doctrine of the *Mundane Egg*: and conſequently, that the notion of a *Fluid Chaos* was originally derived from this writer.

Will your Lordſhip, on ſo intereſting an Occaſion, give me leave to name the Book of Geneſis. Your Lordſhip has admitted the juſtneſs and propriety of my deſcription of a *Fluid Chaos*[r]; and I have proved to your Lordſhip, that I was an abſolute ſtranger to the idle doctrine of the *Mundane Egg*, and to the ridiculous notion of *Incubation*. Now, if the only fact on which the tradition of a *Fluid Chaos* could be founded, is preſerved in the Book of Geneſis alone, this doctrine of the *Mundane Egg* will demonſtrate, that the Phœnicians, the Egyptians, and other ancient nations, that repreſented the world by this ſymbol, borrowed the notion of a *Fluid Chaos* from the *firſt chapter of Geneſis*; for the doctrine of *Incubation* was manifeſtly founded on the blunders and abſurdities committed by the moſt ancient of my interpreters; and the doctrine of the *Egg* naturally flows from that of *Incubation*.

[r] See p. 23.

But

But to demonſtrate to your Lordſhip, that the general notion of of a *Fluid Chaos* was founded in *fact*; that *Water*, or a *Fluid Chaos*, was really the firſt principle or beginning of things[s]; and that this fact is preſerved in the Book of Geneſis alone, I appeal —be not ſurprized, My Lord,—I appeal to one ſingle phænomenon, in the preſent conſtitution of things;—to the figure of the Earth.——Your Lordſhip has informed me from the Hiſtory of Sanchoniatho, "That the ſun and the moon, the leſs and "the greater ſtars, were formed alike in the ſhape of an egg[t]." "And that *Mot* (that is, our earth) ſhone out like them[u]," in the ſhape of an egg, I ſuppoſe.——Now, pray, My Lord, what is the true figure of the earth?

LORD BOLINGBROKE.

The true figure of the earth is demonſtrated to be that of an oblate ſpheroid, ſwelling out at the equatorial parts, and flatted at the poles; the neceſſary effect of its diurnal motion.

MOSES.

The modern philoſophers, have, indeed, demonſtrated, that this is the true figure of the Earth; but how does your Lordſhip know, that this figure was at all produced by its diurnal motion? might not the earth have been originally formed in this ſhape, before any motion about its axis was communicated to its ſurface?

LORD BOLINGBROKE.

From the uniformity of that great principle of Attraction, which the Creator has impreſſed on the particles of matter, it is not eaſy to conceive, that the earth could have been of any other form, when the Almighty willed it to exiſt, than that of a

[s] See p. 24. [t] See p. 26. [u] See Note, p. ibid.

globe or perfect ſphere." On this ſuppoſition, it is impoſſible that its figure could be changed into an oblate ſpheroid, but by its amazingly-ſwift rotation about its axis. And this change would be the neceſſary effect of ſuch a motion; becauſe the particles of matter in the earth, would endeavour to recede from the centres of the circles, in which they move; and that with the greater force, as the peripheries of the circles are greater. Hence, the equator being the greateſt circle, and the reſt, towards the poles, continually decreaſing, the original, perfect, ſpherical figure, muſt have been changed into that of an oblate ſpheroid.

MOSES.

I readily admit, My Lord, that the earth, when it was created, was a globe, or a perfect ſphere; that its preſent form is that of an oblate ſpheroid; and that this change was the neceſſary effect of its amazingly-ſwift rotation about its axis: but in what circumſtances, My Lord, muſt the earth have been, to be ſuſceptible of this change? to be capable of putting on a form, the very reverſe of that ancient ſymbol, by which the Egyptians, and other ancient nations, repreſented the world?——If the earth had not been without form and void, when the Spirit of God impreſſed its watery ſurface with this motion; if it had not been a *Fluid Chaos*, when this motion began, (and this was the ſtate of the earth, for a whole natural day,) the particles of Matter in the earth, could not poſſibly have receded from the centres of the circles, in which they moved, to have produced this extraordinary phænomenon. But the earth was without form and void; it was a mere *Fluid Chaos*, before this motion was impreſſed; and therefore this motion round its axis, did cauſe the yielding particles of matter, for a conſiderable depth from the ſurface, to recede from the centres of the circles, in which they

moved. Thus, the centrifugal, overcoming the centripetal, force of the particles of matter, at the equatorial parts, for one whole day, till the atmoſphere was formed, the earth obtained its preſent demonſtrated figure.

For, if the earth had been, as in its preſent condition, ſurrounded with an atmoſphere, before it had been impreſſed with this motion; it is impoſſible, that a rotation about its axis, tho' continued to this day, could have given it the preſent figure; becauſe, as the atmoſphere partakes of the ſame motion, though the earth, by computation, moves at the rate of a thouſand miles in an hour, yet every thing on its ſurface remains in its place, as if the earth were abſolutely at reſt. Now, My Lord, ſince the original figure of our earth was perfectly ſpherical, but now is demonſtrated to be higher under the equator, than about the poles; ſince this change was the neceſſary effect of it's amazingly-ſwift rotation about its axis, when it was in a *fluid ſtate*, when it was a mere *chaos*; ſince not the leaſt traces of a diurnal motion are to be met with, in any of the ancient coſmogonies, though all of them are founded on the notion of a *Fluid Chaos*; and laſtly, ſince this *chaos* is deſcribed, and the motion communicated to its chaotic ſurface, which produced the preſent figure of the earth, is found, in the *Book of Geneſis*; it is evident to a demonſtration, that there, and there alone, the original fact is preſerved, to which the tradition of a *Fluid Chaos* can be referred: and, conſequently, that the notion itſelf was derived from that *chaotic* ſtate of the earth, there deſcribed, as a rational foundation of a riſing world.

LORD BOLINGBROKE.

Well, Moſes, I will not contend with you, "whether was the elder, the *Hen* or the *Egg:*" but though I ſhould admit the priority of the notion of a *Fluid Chaos*, you muſt excuſe me if I repeat,

peat, what I have before inſiſted on, that you borrowed your notion of a *chaos* from the Egyptians; and this you have yourſelf demonſtrated, by your manifeſt imitation of them, in the boundleſs extent of their *chaos*; for had you not borrowed your *chaos*, from one that had no bounds[x], you could never have pretended to give us an account, of a boundleſs creation—of the creation of the univerſe[y]. But it is high time, to leave this dark and obſcure ſubject, to the darker ages of antiquity: let us come into the light of later times, times of real and demonſtrative knowledge. Truth is one; and if it be on your ſide, it will moſt certainly appear, by comparing your Hiſtory of Creation, with the preſent demonſtrated ſyſtem of the univerſe.

" They ſay, Moſes, you was divinely inſpired, and yet you " was as ignorant of the true ſyſtem of the univerſe, as any of " the people of your age. To evade the objection, we are told, " that you conformed yourſelf to that of the people. You did " not write to inſtruct the Iſraelites in natural philoſophy, but " to imprint ſtrongly in their minds, a belief of One God, the " Creator of all things. Was it neceſſary to that purpoſe, that " you ſhould explain to them the Copernican ſyſtem? No, moſt " certainly. But it was not neceſſary to this purpoſe neither, " that you ſhould give them an abſurd one, of the creation of " our phyſical, and, I may ſay, of our moral ſyſtem. It was not " neceſſary you ſhould tell them, for inſtance, that light was " created, and the diſtinction of night and day, of evening and

[x] " Sanchoniatho affirms, that the principle of the univerſe was a dark and win- " dy air, or a wind of dark air, and a turbulent evening chaos; and that theſe " things were without bounds." Cumberland's Sanchoniatho, p. 1.

[y] " *Videtur quidem ſupponere hexaemeron hoc chaos impleſſe & occupaſſe totum univerſum* " *quantum quantum: Cœlos omnes & regiones æthereas quaquaverſum diffuſas. Quinetiam* " *lucidiſſimas ſtellas ex hoc materia chaotica compoſitas eſſe, neque extitiſſe ullos ante ortum* " *& natales telluris noſtræ.*" Burnet. Archæolog. p. 405. Edit. 2da.

" morning, were made before the ſun, and the moon, and the " ſtars, which were 'ſet in the firmament of heaven to divide " the day from the night, and to be for ſigns and for ſeaſons, and " for days and for years.' It was not neceſſary, that you ſhould " tell them, how this moral ſyſtem was deſtroyed, by the wiles of " a ſerpent, and by eating of an apple, almoſt as ſoon as it be- " gan, againſt the intention, as well as command, of the Crea- " tor [z]."

MOSES.

" Moſes was as ignorant of the true ſyſtem of the univerſe, " as any of the people of his age; therefore Moſes was not di- " vinely inſpired." This is the ſum of your Lordſhip's argument. But is this reaſoning, My Lord?——It has been ſaid, that " a peculiar ſubtlety of thinking and reaſoning were ſome " of the extraordinary endowments of which your Lordſhip was " poſſeſſed [a];" but ſure I am, though this may be called ſubtlety, and deep penetration, it deſerves not the name of reaſoning.—— Suppoſe, My Lord, I had been acquainted with the true ſyſtem of the univerſe, and in conſequence of that knowledge, had pretended to inſtruct the ignorant Iſraelites in natural philoſophy, and to have explained to them that part of it, which is called the Copernican Syſtem: or, My Lord, if it had been poſſible for me, graphically to have deſcribed the true ſyſtem in the language of modern aſtronomers; on either of theſe ſuppoſitions your Lordſhip would have had a moſt unanſwerable objection, to any pretenſions of mine, to inſpiration; becauſe this true ſyſtem of the univerſe, was diſcoverable, and has been diſcovered by philoſophical reaſonings on the phænomena; and therefore was no ſubject for revelation.—— But, Lord Bolingbroke, I confeſs,—I was really ignorant of the true ſyſtem of the univerſe, as ignorant as any of the people of my age;—as ignorant as your Lordſhip is,

[z] Bolingbroke, Vol. V. p. 370. [a] Biographia Britannica.

of

of that ſyſtem which is called by my name: does it therefore follow, that I did not receive my *account of creation* from *Him* that created the univerſe? Copernicus, My Lord, was not acquainted with the true ſyſtem of the univerſe, for he placed the firmament, or region of the ſtars, at equal diſtances from their centre, our ſun: does it follow, My Lord, that Copernicus has not given us a juſt account of that part of the whole, which is called the ſolar or planetary ſyſtem? But to come nearer to the point; ſuppoſe—nay, My Lord, I ingenuouſly confeſs, I was not only ignorant of the true ſyſtem of the univerſe, but unacquainted even with the Moſaic: I was not acquainted with all the bodies of which it conſiſts, and which I ſay, God in the beginning created.—But, My Lord, was Copernicus acquainted with all the bodies in the ſolar ſyſtem? could he poſſibly have had any knowledge of the ſatellites of Saturn, and his ring? or of Jupiter's moons and belts, before the invention of teleſcopes? In the ſame manner, My Lord, was I a ſtranger, to the full extent of that ſyſtem, the creation of which I have given your Lordſhip the hiſtory: for, as I have hinted, "what was diſcoverable by experiment and obſervation on the phænomena, was no ſubject for revelation:" and, therefore, I muſt neceſſarily have been ignorant of every thing of this kind, when I writ the *firſt chapters of Geneſis*.

LORD BOLINGBROKE.

I muſt be very free with you, Moſes, on this article;—ſo free as to ſay, if your account of creation had been, in fact, communicated to you by *Him* that made the heavens and the earth; the ſtamp of divinity would have been viſible to every eye: the wiſdom of the Creator, would have been as apparent in the deſcription of the creation and formation of the ſyſtem, as it is manifeſt in the ſyſtem itſelf. But as I ever thought, "it is impoſ-
"ſible to excuſe all the puerile, romantic, and abſurd circum-
"ſtances

" ſtances in your narration, which nothing could produce but the " Habit of dealing in trifling traditions, and a moſt profound ig- " norance[b];" ſo " I cannot admit your teſtimony for divine, " without abſurdity and blaſphemy[c]."

MOSES.

Oh monſtrous! —— *what reproachful words are theſe*[d]*!*—— without *abſurdity!* and without *blaſphemy!* —— Well, My Lord; ſince it was impoſſible for you to have added to the malignant ſeverity of this laſt expreſſion, of your rage, againſt the author of the Book of Geneſis; I cannot but take notice of your Lordſhip's prudence, as a writer, in contriving to finiſh your five pompous volumes, againſt both natural and revealed religion, with the ſame never-to-be-forgotten period. —— But what if, My Lord, —for it is not impoſſible,—what if my deſpiſed teſtimony ſhould prove, at the laſt, to be divine? —— What if I ſhould make it appear, even to your Lordſhip, that the account I have given of the creation, is *worthy of God!*—that *He alone* could furniſh me with the ſeveral circumſtances in my narration, and therefore that this account could not poſſibly be *mine*, but *His*, who commiſſioned me, to record the beginning, and the progreſs, of this great event, for the uſe—even of Lord Bolingbroke! What, I ſay, if my teſtimony ſhould prove divine? at whoſe door will this horrible, this tremendous, charge of *abſurdity* and *blaſphemy* lie? —— But, before I ſhew your Lordſhip, that " I have yet to ſpeak on God's behalf[e];" let me aſk your Lordſhip one queſtion: —— To which of the claſſes, into which you have diſtinguiſhed the ſeveral circumſtances, in my narration, the *puerile*, the *romantic*, or the *abſurd*, does your Lordſhip refer, " that noble " paſſage of the Book of Geneſis,—*Let there be light; and there was light*[f]?"

[b] Bolingbroke, Vol. V. p. 284. [c] Ibid. p. 379. [d] Shakeſpear.

[e] Job xxxvi. 2. [f] Vol. III. p. 9.

LORD

LORD BOLINGBROKE.

There is—and I cannot forbear confeſſing it, even to the writer of the Book of Geneſis;—there is, in that inimitable paſſage, a certain beautiful ſimplicity,—ſuch a glaring majeſty—ſo ſtriking, and ſo irreſiſtible, that forced from my unwilling pen, the epithet *noble:* though that falls vaſtly ſhort of the grandeur, and the ſublimity, of the godlike diction. Notwithſtanding, if Longinus had not cited the paſſage, as a remarkable inſtance of the *true ſublime*, my ſtrong prejudices againſt your Book of Geneſis, would hardly have ſuffered me to have made you this compliment.

MOSES.

What pity it is, that in your praiſes, as well as in your prejudices, your Lordſhip ſhould be guided by the prejudices, and the praiſes of others. How ſevere, and yet how juſt, are the reflexions of a late noble writer, on ſuch an unhappy conduct! "All men are apt to have an high conceit of their own under-"ſtandings, and to be tenacious of the opinions they profeſs: "and yet all men are guided by the underſtandings of others, "not by their own; and may be ſaid more truly to adopt, than "to beget, their opinions.——We are taught to think what "others think, not how to think for ourſelves: And whilſt the "memory is loaded, the underſtanding remains unexerciſed, or "exerciſed in ſuch trammels, as conſtrain its motions, and direct "its pace, till that which was artificial becomes in ſome ſort "natural, and the mind can go in no other [z]."

LORD BOLINGBROKE.

"It is a very true obſervation," Moſes, "and a very common "one, that our affections and paſſions put frequently a biaſs, ſo

[z] Bolingbroke, Vol. II. p. 241, 242.

"ſecret,

" ſecret, and yet ſo ſtrong, on our judgments, as to make them " ſwerve from the direction of right reaſon. —— Authority " comes ſoon to ſtand in the place of reaſon[h]." It is therefore poſſible, that I may have truſted too much, to what your avowed enemies, ancient and modern, have ſaid of you and your writings: you may imagine, that I have been taught to think, as Celſus, and others have thought, and not to think for myſelf; be that, however, as it may, my prejudices againſt you, and your ſyſtems, both phyſical and moral, have been ever great; but I muſt ſay, they have been greatly ſtrengthened, and my notions have been abundantly confirmed, nay immoveably riveted — by the moſt pitiful, lame, and abſurd excuſes, that your very beſt friends, Jews or Chriſtians, ancient or modern, have made for you: And, let me tell you, Moſes, with the ſame freedom, that when I left the world, (whatever new commentaries may have appeared on the Book of Geneſis, ſince I arrived in theſe regions,) I left not a ſingle Divine behind me, that could reconcile your account of the creation, or of the fall, to ſound reaſon, — or indeed to common ſenſe.

MOSES.

This is no news to me, My Lord; nor will it ſurprize you, when I ſhall have told your Lordſhip a very ſerious truth. —— I have, Lord Bolingbroke, ever been, and to this very day, I am miſunderſtood, and groſsly miſrepreſented by the learned. —— The Book of Geneſis, in particular, has been *metaphraſed*, *paraphraſed*, *explained*, *obſcured*, *allegorized*, *ſpiritualized*, — according to the different capacities, and the various whimſies of annotators, commentators, and critics; till this beginning of a revelation to the inhabitants of this globe, ſtands in need of being revealed again. —— My coſmogony has been extended by your

[h] Bolingbroke, Vol. II. p. 91, 92.

Lordſhip, and many others, ſo far, as to take in the whole compaſs of the univerſe[j]; and every creature in the univerſe[k].——It has been contracted by ſome, to the narrow limits of the earth, and its atmoſphere[l]: to the earth, its atmoſphere, and, perhaps, the moon[m]. About creation itſelf, mens opinions have been various. The generality, indeed, of my commentators have been ſo very complaiſant to me, as to admit, that God made the world; that he did create the heavens and the earth: but there are others, and good Chriſtians too, who inſiſt, that God created, only the matter, the materials, of which the heavens and the earth were made; but that theſe materials, this matter, in various forms, and endowed with certain mighty powers, made the earth and the heavens[n]. Of this ſort of ſpeculative architects, your Lordſhip has with great juſtneſs remarked, that "As "ſoon as a chaos is ſuppoſed, *inſtant ardentes tyrii*, they all go to "work. Every one ſeparates and diſpoſes theſe materials in "his own way; the laws of mechaniſm" (before any ſuch laws were eſtabliſhed) "are employed, according to the different "plans of theſe architects, and a world is ſoon made[o]."——Can your Lordſhip now wonder, that, when you left the world, my account of creation had not been reconciled to ſound reaſon, or indeed to common ſenſe? Nay, I muſt tell your Lordſhip, that the Book of Geneſis, is as you left it. For ſo far has your Lordſhip's opinion, if not authority, prevailed, that a learned "commentator, now in the preſs, tells the world, that the firſt "chapter of Geneſis contains an account of the creation of the "univerſe, and all things in it."

Is it not high time then, My Lord, to vindicate my own character, as a writer? Is it not high time, that I ſhould become

[j] Burnet, &c. &c. &c. [k] Poole. [l] Whiſton, Dr. Clayton.

[m] Dr. Jennings. [n] Hutchinſon. [o] Vol. V. p. 288.

my own interpreter? —— Give me leave then, to lead your Lordſhip into ſomewhat of the ſpirit, and deſign, of the author of the Book of Geneſis, as far as it relates to the creation: As for our moral, that will ſtand or fall, with the interpretation of our phyſical, ſyſtem: For, if in the beginning God did not create the heavens and the earth, in the manner I have related, the ſubſequent ſtory of the ſerpent and the apple, is no more than an old woman's tale, or an Egyptian fable, as your friends, Celſus and Simplicius, have gravely told your Lordſhip[p].

LORD BOLINGBROKE.

Every man's character is certainly moſt dear to him; and every author has an undoubted right to be his own interpreter; becauſe he himſelf ſhould beſt know his own meaning,—if he has any meaning.—— "He who has clear and diſtinct ideas in "his mind, will write clearly and diſtinctly: and the author "who puzzles an attentive reader, is firſt puzzled himſelf[q]." You ſeem, Moſes, to be in this latter caſe; ſince, by your own account of the fate of your book of the generations of the heavens and the earth, you have, in every age, and in every country, puzzled every reader. Before, therefore, you attempt to lead me into ſomewhat of the ſpirit, and deſign, of the author of the Book of Geneſis; give me leave, likewiſe, to aſk you a very plain, but in my opinion, a very material queſtion. —— How is it poſſible, Moſes, that you ſhould, with any gravity, pretend to interpret, what you do not underſtand?—— Have you not frankly confeſſed to me, that you were not acquainted with the ſyſtem, which you, modeſtly enough ſay, is called by your name[r]?

[p] Burnet. Archæolog. p. 441. Edit. 2da. [q] Bolingbroke, Vol. II. p. 350.

[r] See p. 37.

MOSES.

MOSES.

" I am proud to have Lord Bolingbroke on my ſide [s]," and therefore your Lordſhip ſhall anſwer this very plain, this very material queſtion for me. —— You, My Lord, have ſaid; and it deſerves to be written in letters of gold; *The Hiſtory of the Bible muſt ſtand on the bottom of its own authority, independently of all other* [t]. —— The Book of Geneſis your Lordſhip acknowledges to be a Hiſtory; " The author of the Book of Geneſis begins his " Hiſtory, by building a world [u]." If, therefore, this Hiſtory of the Creation muſt ſtand on the bottom of its own authority, independently of all other; then, whether the author of the Book of Geneſis underſtood his own account of the creation, or not; it can no more affect the truth of what he has advanced, than the aſcertaining, or the not aſcertaining, of its author, would affect the truth of the ſame hiſtory. For, as your Lordſhip, with great juſtneſs, has obſerved, " To eſtabliſh the credit of other " hiſtories, for I conſider the Bible here, only as a hiſtory, it is " not indeed ſufficient to aſcertain the authors of them; becauſe " theſe authors, being men, may have been deceived, or may " have deſigned to deceive. For this reaſon their internal, as " well as external, proofs of authenticity, are examined; and " they are received or rejected, as they appear conſiſtent or " inconſiſtent, conformable or repugnant, to the obſervation " and experience of mankind [w]." —— Now, My Lord, ſuppoſe *me* to have been the author of this Hiſtory of Creation; and that when I writ, I was unacquainted with the full and comprehenſive meaning of ſeveral paſſages in it; it was abſolutely impoſſible, My Lord, that in *thoſe* paſſages, I ſhould have deceived, or have deſigned to deceive: My ignorance, therefore, of thoſe paſſages is entirely out of the queſtion; for, *the Hiſtory*

[s] See Bolingbroke, Vol. II. p. 282. [t] Vol. Id. p. 211.

[u] Vol. V. p. 284. [w] Vol. II. p. 212.

muſt ſtand on the bottom of its own authority, independently of my knowledge, of any thing, except the plain narration of ſuch and ſuch facts, as are there recorded to have been effected by the Creator; and of the different times, in which any one, or more, of thoſe effects of the Divine Wiſdom and Power were produced: and though I had, myſelf, been deceived in thoſe paſſages, my ignorance would ſtill have left the Hiſtory, to ſtand on *the bottom of its own authority, independently* of the conſideration of my having been deceived.——Here then, on your own principles, Lord Bolingbroke, is an internal proof of authenticity: let it be thoroughly examined; and when I ſhall have further explained myſelf to your Lordſhip, your Lordſhip ſhall judge, whether what the "Legiſlator of the Jews has advanced, concerning the firſt principles, or beginning of things; and the operation of a Divine Wiſdom and Power in the production of them, is conſiſtent or inconſiſtent, conformable or repugnant, to the obſervation and experience of mankind:" For, My Lord, I deſire no more, than the application of the experience and obſervation of mankind, in the preſent improved ſtate of philoſophy, to my own interpretation of the Hiſtory of the Creation of the heavens and the earth.

LORD BOLINGBROKE.

It is, perhaps, poſſible, Moſes, that I may have been miſtaken with regard to your ſyſtem of creation; though, if I have erred, I have erred with every ancient, and every modern, without exception. But ſince you begin to talk like a philoſopher, and ſo confidently to aſſert, what no living writer ever dreamed of; keep me no longer in ſuſpenſe; — tell me plainly, — what is this ſtrange, this unknown ſyſtem of yours? Strip your account of the firſt principles and beginning of things, of all that is myſterious; — of every thing that is dark and confuſed, as your *Fluid Chaos*; where a man can find no place

place to ſet his foot, without ſinking into an Abyſs of abſurdities; —*Let there be light*;—and if, out of this, equal-to primæval darkneſs, *you produce light*,—I will be dumb, and open my mouth no more, for ever.

MOSES.

My ſyſtem then, Lord Bolingbroke, or rather the ſyſtem of the Creator, how oddly ſoever it may ſound to moſt ears, is the ſame, that your Lordſhip embraced, in the other world; as far as it relates to our ſun, and its planets, &c. that is, "It is an account, of the creation of the ſolar or planetary ſyſtem; excluſive of every other being, or ſyſtem of beings, in the univerſe;" —of that ſyſtem, My Lord, that "after having been loſt, was "renewed in the ſixteenth century by Copernicus, confirmed "and improved by Galilei and Keplar, and ſince demonſtrated "by Newton[x]."——As an hiſtorian, I have given Mankind, the geneſis, the generation, the origin, of the ſun and its planets, &c. which compoſe the ſyſtem; with the original of their motions, diurnal and annual.——As philoſophers, Copernicus, Galilei, Keplar and Newton have given us, their diſtances, magnitudes, motions, &c. and the Laws, which in the beginning were eſtabliſhed by the Almighty Creator, for the continuation of thoſe motions, and the conſervation of the ſyſtem.

LORD BOLINGBROKE.

Impoſſible!—abſolutely impoſſible!

MOSES.

Don't be too poſitive, Lord Bolingbroke.——You have read the Book of Geneſis; at leaſt the firſt chapters of it. Readers, My Lord, as well as Authors, being men, may have been de-

[x] Bolingbroke, Vol. V. p. 285.

ceived.

ceived.——Will Your Lordſhip grant me theſe two poſtulates? "That the world had a beginning; and that God made the world.

LORD BOLINGBROKE.

"That the world had a beginning, is ſufficiently proved, by the "univerſality of tradition [y]." And if by God's making the world, you mean, "God willed it to exiſt, and it exiſted [z]," it is admitted.

MOSES.

Has your Lordſhip any objection to my calling the heavens and the earth, the world?

LORD BOLINGBROKE.

Not any.

MOSES.

Thus far, then, your Lordſhip and I are agreed; that in the beginning God created the heavens and the earth; or God willed the heavens and the earth to exiſt, and they exiſted. For as we cannot poſſibly conceive any difference between the *will*, and the *act*, of the Divine Being,——God willed the world to exiſt, and it exiſted——God ſaid, Let it exiſt, and it exiſted,—or, ſimply, God made the world,—are ſynonymous expreſſions.

LORD BOLINGBROKE.

And, what is all this to the creation of the ſolar, or planetary ſyſtem? I have, indeed, admitted, that in the beginning God willed the heavens and the earth to exiſt, and they exiſted: are

[y] Bolingbroke, Vol. V. 379. [z] Vol. II. p. 59.

we

we then ſo ſoon agreed? in what?——Why, that in the beginning God willed the earth and the circumambient air, or atmoſphere, or firmament, to exiſt; and they exiſted [a]. For you ſay expreſsly, "that God called the firmament heaven [b];" and what higher authority can we have, for the interpretation of the word *heaven*, than that of *Him*, who made it, and affixed this determinate idea to the word?

MOSES.

I have already told your Lordſhip, that readers, as well as authors, may have been deceived: here the critics and commentators have moſt egregiouſly deceived your Lordſhip, and every reader, that implicitly follows in the track in which they have led you: for the firmament, or atmoſphere, or circumambient air, (as I have before mentioned in this converſation) that God called heaven, was not made till the ſecond day [c]. Whereas I ſpeak of the heaven, or rather the heavens, (for the Hebrew knows no ſingular) that with the earth, were created, before there could poſſibly be an evening and a morning, to conſtitute a day.

[a] "In the beginning God created the heaven and the earth. That is," (ſays the learned Dr. Clayton) "In the beginning of the creation of this world, God created the materials of which this terraqueous globe, together with its incumbent atmoſphere, were compoſed. For, as I take it for granted, that by the word *Earth*, Moſes meaneth this terraqueous globe, which we inhabit, ſo by the word *Heaven*, I ſuppoſe he means only that atmoſphere or firmament of air, which ſurroundeth this globe of earth, and which dividing the waters that are under the firmament, from the waters that are in the clouds above the firmament, God, as Moſes in another place expreſſeth it, called *Heaven*; it being the ſame word in the original, that is uſed in both theſe places." Vindication of the Hiſt. of the Old and New Teſtament, Part II. p. 43.

[b] Gen. i. 8. [c] Id. ibid.

LORD BOLINGBROKE.

I ſuppoſe then, as the Hebrew has no ſingular, you mean the three heavens of that "learned divine Matthew Poole," the aereal; the place of birds, clouds, and meteors: the ſtarry; the region of the ſun, the moon, and ſtars: and the higheſt, or third heavens; the dwelling of the bleſſed angels[d].

MOSES.

No, My Lord; the heavens, that in the beginning were created with the earth, are the *heavenly bodies*;—the bodies of the ſun, the moon, and the planets, &c. that are placed in the heaven, or firmament: and theſe, together with our earth, conſtitute the ſyſtem of the creator.——Now, My Lord, the ſameneſs of this, with the ſolar or planetary ſyſtem, will appear extremely evident to a plain, and unlettered man, if he compares the two following paſſages together.——"*In the beginning God created the heaven, or heavens, and the earth*[e]:"——and, "*thus the heavens and the earth were finiſhed, and,* [*even*] *all the hoſt of them*[f]."——For, in whatever ſenſe the word heaven, or heavens, is to be underſtood in the one paſſage, the plain man will, without the help of a critic, or commentator, naturally conclude, it muſt have the ſame meaning in the other. Now, if there be any clear and diſtinct ideas contained in theſe two paſſages, your Lordſhip may find them clearly and diſtinctly expreſſed in the following paraphraſe.

"In the beginning of time, as time is meaſured to the inhabitants of the earth, and of every Planet in the ſyſtem, God created the heavenly bodies; the ſun, the moon, and the other planets, &c. and the earth. That is, "Out of nothing, or from a ſtate of non-exiſtence, God willed, or commanded

[d] Poole's Annotations. [e] Gen. i. 1. [f] Gen. II. 1.

"into

" into being, the ſeveral diſtinct maſſes of matter, of which the " ſun, the moon, and the planets, &c. and our earth, do conſiſt." " ——" Thus (in the manner deſcribed in the firſt chapter) " the heavens, the heavenly bodies, the ſun, the moon, and " the other planets, even all the hoſt of them, &c. and the " earth, were finiſhed."——For, My Lord, though the ſtyle of the Sacred Books, and that of modern philoſophers differ, that difference cannot alter the nature of things: in the language of modern philoſophers, the ſun, the moon, and the other planets, &c. with the earth, are called the Solar, or Planetary Syſtem: in the language of the ſacred writers, the ſame ſun, the ſame moon, and the ſame planets, are called the Hoſt of Heaven; theſe, with our earth, which alſo is a planet, conſtitute the ſame ſyſtem. Now, ſince your Lordſhip cannot be ignorant of the frequent apoſtaſies of the Iſraelites from the true God, and his worſhip, to idolatry[g]: and ſince it is evident, from the whole hiſtory of this people, that the only objects of their idolatrous worſhip were, all the hoſt of heaven[h]; (for they were never once accuſed, by their prophets, of worſhipping any other gods, than the *Sun*, and the *Moon*, and the *Planets*); your Lordſhip muſt admit, that the Heavens, the heavenly bodies, even all the hoſt of them, that, in the beginning God created, with our earth;

[g] —" A people ſo ſtrongly addicted, as the Iſraelites were, to the worſhip of " many gods." Vol. III. p. 122.

[h] Leſt thou lift up thine eyes to heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt them, ſhouldeſt be driven to worſhip *them*, and ſerve *them*, which the Lord thy God hath *divided* [Heb. imparted] to all the nations under heaven. Deut iv. 19.

The moon and the ſtars here, are evidently the planets in our ſyſtem; becauſe no other ſtars in the firmament are divided, or imparted, to all the nations under heaven. And this notion is confirmed even by Lord Bolingbroke. " There is no " part of the world, from whence me may not admire thoſe planets which roll, like " ours, in different orbits, round the ſame central ſun." Letters on the Study of " Hiſtory. Vol. II. p. 24.

that theſe bodies, I ſay, were no other, than the ſun, the moon, and the planets, which conſtitute the ſolar, or planetary ſyſtem.

LORD BOLINGBROKE.

Is it poſſible, Moſes, that any man of common ſenſe, who has ever heard of the ſolar ſyſtem, can be convinced of the ſameneſs of the two ſyſtems, by ſuch arguments as theſe? —— Suppoſe I ſhould admit, that the ſcriptural account of the hoſt of heaven does ſometimes, (for it does not always) determine it to the ſun, and the moon, and the other planets; and that, with a little ſtraining of the text, your heavens, may poſſibly ſignify the heavenly bodies, the ſun, the moon, and the other planets; yet theſe are but a few of thoſe bodies, that compoſe the ſolar, or planetary ſyſtem. —— What do you ſay of the Satellites of Jupiter, and of Saturn? what can you ſay of thoſe immenſe, and amazing bodies, the Comets of our ſyſtem? —— They riſe and ſet, in the ſame manner as the ſun and ſtars; paſs through the region of the planets; are evidently within the ſphere of the ſun's action; and therefore muſt neceſſarily move about the ſun, as the planets do. —— When were theſe numerous bodies created? —— Will you gravely tell me, that they are all of them included in your account of the beginning of things?

MOSES.

I have ſaid, and think I have proved to your Lordſhip, that my account is a hiſtory of "the creation of the ſolar, or plane-"tary ſyſtem, excluſive of every other being, or ſyſtem of be-"ings in the univerſe:" and if your Lordſhip's prejudices could "have ſuffered you to have attended to the plain proof of this propoſition, your Lordſhip would not have aſked me ſuch a queſtion. It is neceſſary, therefore, that I ſhould be a little more explicit

explicit on this head. —— If the Satellites of Jupiter and Saturn, My Lord, and if the comets of our ſyſtem, are heavenly bodies, they muſt every one of them be included in my account of creation. That the Satellites of theſe planets (and of every other, that may, in a ſimilar manner, be attended) are of this ſort, is evident from their ſtanding in the ſame relation to their reſpective primaries, as the moon ſtands in to our earth; and becauſe they are in the ſame manner, *ſet in the firmament of the heaven*, as ſhe is. —— And the comets, (whatever their number, or how different ſoever their paths may be,) that your Lordſhip admits, are within the ſphere of the ſun's action, and therefore muſt move about the ſun, as the planets do; the comets, I ſay, are, for the ſame reaſon, as truly heavenly bodies, as the primary planets themſelves: and this is not the language of the moderns only, for "Seneca the philoſopher, having conſidered the phænomena of "two remarkable comets of his time, made no ſcruple to place "them among the celeſtial bodies; believing them to be ſtars, of "equal duration with the world, though he owns their motions "were governed by laws, not as then known or found out[1]."

LORD BOLINGBROKE.

If this is the interpretation you promiſed me, and this your manner of philoſophizing, I am afraid your arguments have proved too much: for, as not the leaſt traces of a ſimilitude, much leſs a ſameneſs, of the two ſyſtems, appear on the face of your account of creation; and as, in the other world, you could not poſſibly know any thing of the ſolar ſyſtem, with which you now ſeem to be ſo well acquainted; you muſt have learned your interpretation, and acquired this knowledge of the true ſyſtem, by

[1] Dr. Halley's Preface to his Cometography, in Whiſton's Philoſophy of Sir Iſaac Newton. Pag. 410.

converſing with ſome modern philoſophers, ſince they left the world.

MOSES.

You aſtoniſh me, Lord Bolingbroke! ——How was it poſſible, My Lord, that I could learn to interpret my account of creation from thoſe, who flatly denied the very firſt principles, on which that account is founded? —— Your Lordſhip knows, that I begin with the creation of more than one chaos; of the chaotic bodies, of which the ſun, the moon, and every other planet, and comet, in the ſyſtem, were afterwards formed. I inſiſt, that theſe ſeveral chaotic maſſes of matter were created ſuch. —— That the Almighty willed them to exiſt, and they exiſted, each of them a diſtinct chaos. —— Was it poſſible, My Lord, that I could learn ſuch an interpretation from any one of the following modern philoſophers, unleſs they had changed their ſentiments, ſince they left the world? —— "Dr. Halley ſuſpects that our earth might "have been a former world, reduced to a chaos, by the caſual "Choc of a comet[k]." Mr. Whiſton is very poſitive, and has attempted to prove, "That the origin of the earth was the at-"moſphere of a comet, and that this was the ancient chaos[l]." "Mr. Leibnitz ſuppoſes, that God made the earth out of a de-"cayed ſun, or fixed ſtar: Mr. Buffon ſuppoſeth, that the "whole planetary ſyſtem was formed out of materials torn "from the ſun, by the too near approach of a comet; "which materials, ſtreaming forth with violence, when they "came to their proper diſtances, according to their ſeveral "denſities, they then whirled about, and formed themſelves into "thoſe balls or globes, of which this planetary ſyſtem is com-"poſed[m]." And to name no more, Dr. Burnet, thinks it proba-

[k] Philoſophical Tranſactions.

[l] New Theory of the Earth.

[m] Clayton's Vindication, Part II. p. 45.

ble, that the planets were formerly fixed ſtars: and that the earth itſelf is to be reckoned in the ſame claſs.——His reaſons are not a little curious. "The ſun, we have ſometimes ſeen "covered with dark ſpots: and we have read, that for ſeveral "days together, he has been pale, obſcure, and ſtruggling, as it "were, in the agonies of death: he that is ſick may die: and "what happens to one, may happen to others of the ſame kind, "(for all fixed ſtars are of the ſame family). The fixed ſtars, "therefore, may be extinguiſhed: now a fixed ſtar is extinguiſh-"ed, when covered over with ſpots, that form a thick imper-"vious cruſt, it degenerates into an obſcure and opake body: "ſuch is a planet[n]."

LORD BOLINGBROKE.

Well, Moſes, with all my infidelity, I never could be perſuaded by any philoſopher, or any aſtronomical divine, that God Almighty ever made *a ſecond hand world*—much leſs *a ſecond hand ſyſtem*. Sure I am, that ſuch notions of the Supreme Being, the Almighty Creator of all things, who only wills a world to exiſt—and it exiſts, are ſome of the wildeſt, and moſt abſurdly-extravagant reveries, that ever floated in the human mind—But let us return to your ſyſtem.——If your firſt chapter of Geneſis contains an account of the creation of the ſolar, or planetary ſyſtem, let me aſk—how it comes to paſs, that whilſt, to ſave appearances, you croud into your general propoſition, the *chaotic bodies* of every planet, you are ſo very particular, in your deſcription of the ſeveral imaginary changes, wrought from day to day, on the *chaos* of one of the meaneſt, without ſo much as mentioning any other primary planet in the ſyſtem? By this manifeſt partiality to our earth, you have led mankind into a notion, very derogatory from the wiſdom of the Almighty Creator: you have taught them

[n] Burnet. Archæol. p. 413. Edit. 2da.

"to

" to eſteem their ſpecies to be the final cauſe of the whole cre-
" ation [o];" or at leaſt, " the final cauſe of the ſyſtem [p]."——If the earth had been the only planet, inhabited by intelligent creatures, you might have had ſome plea for flattering our ſpecies; but, " that noble ſcene of the univerſe, which modern philoſo-
" phy has opened, gives ample room for all the planetary inha-
" bitants, whom it leads, and even conſtrains us, to ſuppoſe [q]." If, therefore, " the planets of our ſolar ſyſtem, are worlds inha-
" bited like ours; if the fixed ſtars are other ſuns, about which
" other planets revolve, the celeſtial phænomena were no more
" made for us, than we for them [r]. Let me aſk now the
" greateſt flatterers of human nature, what proportion there is
" between the excellencies of it, and the goodneſs of God, that
" ſhould determine his infinite wiſdom, when he reſolved to make
" man, to judge it eſſential to his goodneſs, to make a planet the
" more for the habitation of this ideal creature? The habita-
" tion is fit for him, and he is fitted to live in it. He could not
" exiſt in any other. But will it follow, that the planet was
" made for him, and not he for the planet? The aſs would be
" ſcorched in Venus or Mercury, and be frozen in Jupiter or Sa-
" turn. Will it follow, that this temperate planet was made
" for him, to bray, and eat thiſtles in [s]?" Is it poſſible then, that the aſſes younger brother ſhould be the final cauſe of this planetary ſyſtem?——Were the ſun, the moon, and the other planets, two of which, in magnitude, and their pompous attendance, greatly ſurpaſs the reſt; Saturn, with his glorious ring, and five moons; Jupiter, with his four ſatellites, and his wonderful

[o] " Mankind, in general, eſteem their ſpecies to be the final cauſe of the whole creation." Bolin. Vol. I. p. 69. Notes.

[p] " We pretend, on very weak grounds, to be the final cauſe of the ſyſtem." Ibid. p. 40.

[q] Bolin. Vol. II. p. 154. [r] Id. ibid. [s] Vol. IV. p. 318, 319.

belts; were, theſe, I ſay, made for him, "whoſe body was "made of the dirt of the earth[t]?

MOSES.

I writ for *man*, My Lord,—not for the inhabitants of *Jupiter*, or any other primary planet: yet, notwithſtanding, except in thoſe particulars, in which one planet may differ from another, what I have ſaid of the formation of the earth, may, with the ſame hiſtorical truth, be ſaid, *mutatis mutandis*, of Jupiter, and the other primaries. This is what I have ſtrongly aſſerted in my ſum of the creation—Thus the *heavens*, the *heavenly bodies*, and the earth, were finiſhed; even *all the hoſt of them*[u]. Hence it will follow, that the ſun was made for every planet in his ſyſtem. And if every of his planets are inhabited, their ſeveral inhabitants muſt have been the final cauſe of the ſyſtem[w].

LORD BOLINGBROKE.

So then, the whole of this unheard-of doctrine, of the formation of all the planets and comets in our ſyſtem, is founded on a ſingle letter in the Hebrew; which, by an arbitrary ſenſe impoſed on it, by our interpreters, is rendered *thus*, inſtead of *and*. ——Let the text be read as it ought to be, and as the ſeptuagint read it[x], *And* the heavens and the earth were finiſhed, &c. —the idle interpretation falls to the ground.

[t] Bolingbroke, Vol. III. p. 133.

[u] Gen. ii. 1.

[w] "If we aſſume, that he made this world for the ſake of man, we muſt aſ-"ſume a *fortiori*, that he made every other world for the ſake of the rational inha-"bitants he deſigned to place in it." Bolin. Vol. IV. p. 321.

[x] Και.

MOSES.

MOSES.

This is downright cavilling, My Lord; for on your Lordſhip's authority [y], I had obviated this very objection, by repeating the ſame ſentiment, in other, but plain and emphatical language: *Theſe are the generations of the heavens, [the heavenly bodies] and of the earth, when they were created, in the day that the Lord God made the earth and the heavens* [z]; which in the language of the ancient philoſophers, would run thus:——Theſe are the *coſmogonies of Jupiter, Saturn,* &c. &c. and of the *Earth.*

Let me now appeal to your Lordſhip, whether "the wiſdom "of the Creator is not as apparent, in the *deſcription* of the crea- "tion and formation of the ſyſtem, as it is manifeſt, in the *ſyſtem* "itſelf [a]?" and if it be, "the ſtamp of divinity muſt be viſible "to every eye [b]," though ſeeing, ſome men will not ſee, "*that* "*God has made a revelation to us, by his word, which, not only* "*in appearance, and to human apprehenſion, is conſiſtent with,*" *but deſcriptive of,* "*what he has revealed of himſelf by his works* [c]."

But, My Lord, I cannot take leave of this intereſting topic, till I ſhall have opened yet a *new* ſcene to your Lordſhip.——If, (as I have already ſaid, and ſhall ſoon demonſtrate,) what I have aſſerted of the creation and formation of the earth, may, with the ſame hiſtorical truth, be applied to *Jupiter*, and the other *primary* planets, then *Jupiter* and the other *primaries* are inhabited; and then the notion of *revelation*, may be extended to the inhabitants of every planet in the ſyſtem: nay, further; this magnificent doctrine of all the planetary inhabitants, that your Lordſhip eſpouſes, makes it probable in the higheſt degree; (if it

[y] "When there are paſſages, the ſenſe of which is determined and plain, theſe "are to guide us to the ſenſe of theſe that are ambiguous." Bolin. Vol. III. p. 219.

[z] Gen. ii. 4. [a] See p. 37. [b] Ibid. [c] See p. 7.

does

does not prove, as far as the nature of the thing will admit [d],) "*That revelation runs parallel with creation, in every ſyſtem of rational and in-* "*telligent creatures.*" Let not this propoſition be deemed an extravagant paradox, becauſe your Lordſhip does not perceive, how far this conceſſion of all the planetary inhabitants will carry you, in the diſpute about *revelation*. Your Lordſhip has ſaid, "That "noble ſcene of the univerſe which modern philoſophy has "opened, gives ample room for all the planetary inhabitants, whom it leads, and even conſtrains us to ſuppoſe [e]." And, "we "cannot doubt, that numberleſs worlds, and ſyſtems of worlds, "compoſe this amazing whole, the univerſe; and as little, I "think, that the planets, which roll about a multitude of others, "are inhabited by living creatures, fit to be the inhabitants of "them [f]." From theſe principles, ſo worthy of the wiſdom and power of the Creator, nothing can be more juſt than your Lordſhip's obſervation, "If the planets of our ſyſtem are worlds in-"habited like ours;" and "if the fixed ſtars are other ſuns, a-"bout which other planets revolve, the celeſtial Phænomena "were no more made for us, than we for them [g]." Here, My Lord, I cannot but congratulate to myſelf, that my ſentiments are ſo conformable to your Lordſhip's. I admit, nay, My Lord, it is an eſſential part of my account of creation, that the earth is a *planet:* and, becauſe it is a planet, the celeſtial phænomena were no more made for us, than we for them; the *Earth*, being as much a *heavenly body* to *Jupiter*, *Saturn*, and every other *primary planet*; as *Jupiter*, *Saturn*, and every other *primary*, are *heavenly bodies* to the *Earth*. And ſince the earth

[d] "Common ſenſe requires, that every thing propoſed to the underſtanding, "ſhould be accompanied with ſuch proofs, as the nature of it can furniſh. He "who requires more is guilty of abſurdity." Bolingbroke, Vol. V. p. 301.

[e] Vol. II. p. 154. [f] Vol. IV. p. 320. [g] Vol. II. p. 154.

was not created in vain, but formed to be inhabited[h], *Jupiter*, and the other planets, being bodies, not only ſimilar to, but created at the ſame time with, the earth; it is not eaſy to conceive, that they were created in vain; they muſt therefore have been formed for habitations, for other rational and intelligent creatures, fit to be the inhabitants of them. But, My Lord, "If the planets "in our ſyſtem are worlds inhabited like ours," the ſame manner of reaſoning may, as juſtly, and with equal propriety, be applied to the inhabitants of theſe planets, as to the planets themſelves: and, therefore, by what we know of our own planet, we may, by as fair an analogy, ſuppoſe of our neighbour-planets; This I mean, My Lord,—If the inhabitants of Jupiter, and the other planets, are rational and intelligent creatures, as we are[1]; they muſt be ſubject, as we are, to the moral government of the one ſovereign Lord of the univerſe. And, if our ſubjection is founded in the natural right this Lord is poſſeſſed of, as our Creator; their ſubjection reſts on the ſame foundation: If, therefore, the foundation of this ſubjection has been (as I think has been demonſtrated to your Lordſhip,) diſcovered to mankind, by a ſuccinct account of the creation of the ſolar ſyſtem, and the particulars of the formation of their planet; the inhabitants of Jupiter, Saturn, and every other planet of the ſame ſyſtem, may, by as fair an analogy, be ſuppoſed to have had the foundation of their ſubjection to the ſame Lord, diſcovered to

[h] Iſa. xlv. 18.

[1] "Shall we not be perſuaded—that as there is a gradation of ſenſe and intel-"ligence here from animal beings imperceptible to us, for their minuteneſs, with-"out the help of microſcopes, and even with them, up to man, in whom, though "this be their higheſt ſtage, ſenſe and intelligence ſtop ſhort, and remain very im-"perfect; ſo there is a gradation from man, through various forms of ſenſe, in-"telligence, and reaſon, up to beings who cannot be known by us, becauſe of their diſtance from us, and whoſe rank in the intellectual ſyſtem is even above our conception?" Vol. IV. p. 320.

them

them in a ſimilar manner, and by the ſame means; that is, by a ſuccinct account of the creation of the ſame ſyſtem, and the particulars of the formation of their reſpective planets.

The ſum, My Lord, is this——If the ſyſtem, the geneſis of which I have given, is one; if the ſtate of all the bodies of which it conſiſts, was, at the time of their creation, one; if the manner, and the time of the formation, of all the primary planets, and their moons, were one; and laſtly, if the foundation of the ſubjection of all their inhabitants, to the moral government of the ſovereign Lord of the Univerſe, was one; theſe conſiderations will lead, and even conſtrain us, no more to doubt that theſe ſeveral worlds have had their reſpective revelations, than your Lordſhip doubts of their being inhabited, like ours. Nay, My Lord, I am well perſuaded, that if your Lordſhip could now be permitted to make the *grand tour of the planets*, that revolve about every fixed ſtar in the boundleſs univerſe; your Lordſhip would return with a more favourable opinion of the writer of the Book of Geneſis, upon your finding in each of them—*a book of the generations of the heavens, and of the planet*; that is, of the *planet*, and the *ſyſtem* to which it belongs.

But let us at preſent keep to our own ſyſtem; and, My Lord, (to convince you that I was no flatterer of my ſpecies,) if your Lordſhip will hear me patiently, I ſhall conſider the *Earth* as a *heavenly body*, and *man* as an *ideal creature*[k];" for your Lordſhip thinks, that "our planet might have been, even uninhabited, "very fit for all the mechanical purpoſes of it in the material ſyſtem[l]:" and I beg your Lordſhip to conſider the writer of the Book of Geneſis, as an inhabitant of the planet Jupiter, to whom an account of the creation of that world, and the ſyſtem

[k] See p. 54.

[l] Bolingbroke, Vol. IV. p. 330.

to which it belongs, had been communicated by the Creator, as a moſt rational foundation of the allegiance of its numerous inhabitants to *Him*, that made the *Heavens* and *Jupiter*.——Hear then, Lord Bolingbroke, "an account of the firſt principles and "beginning of things, and the operations of a Divine Wiſdom "and Power, in the production of them," from a *neighbour-planet*; as far as it relates to the creation and formation of the ſyſtem, and of that planet, as a planet: for, as to thoſe particulars, in which Jupiter differs from our earth, in its apparatus, or in its various kinds of inhabitants, your Lordſhip muſt excuſe me, ſince they belong to a particular revelation, made to that planet alone.

GENESIS. CHAP. I.

1 In the beginning God created the heaven and Jupiter.

2 And Jupiter was without form and void, and darkneſs was upon the face of the deep; and the Spirit of God moved upon the face of the waters.

3 And God ſaid, Let there be light: and there was light.

4 And God ſaw the light, that it was good: and God divided the light from the darkneſs.

5 And God called the light day, and the darkneſs he called night: and the evening and the morning were the firſt day.

And God ſaid, Let ******* and the evening and the morning were the ſecond day.

And God ſaid, Let ******* and the evening and the morning were the third day.

6 And God ſaid, Let there be a firmament in the midſt of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was ſo.

8 And God called the firmament heaven: and the evening and the morning were the fourth day.

And God ſaid, Let ******* and the evening and the morning were the fifth day.

And God ſaid, Let ******** and the evening and the morning were the ſixth day.

9 And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was ſo.

10 And God called the dry land Jupiter; and the gathering together of the waters called he ſeas: and God ſaw that it was good.

11 And God ſaid, Let Jupiter bring forth ******** and it was ſo.

12 And Jupiter brought forth ******** and God ſaw that it was good.

13 And the evening and the morning were the ſeventh day.

And God ſaid, Let ******** and the evening and the morning were the eighth day.

14 And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon Jupiter: and it was ſo.

16 And God made five great lights; the greater light to rule the day, and the leſſer lights to rule the night: the ſtars alſo.

17 And God ſet them in the firmament of the heaven to give light upon Jupiter,

18 And to rule over the day and over the night, and to divide the light from the darkneſs: and God ſaw that it was good.

19 And

19 And the evening and the morning were the ninth day.

And God ſaid, Let ******* and the evening and the morning were the tenth day.

And God ſaid, Let ******* and the evening and the morning were the eleventh day.

20 And God ſaid, Let the waters bring forth abundantly *******

21 And God created ******* and God ſaw that it was good.

22 And God bleſſed them *******

23 And the evening and the morning were the twelfth day.

And God ſaid, Let ******* and the evening and the morning were the thirteenth day.

24 And God ſaid, Let Jupiter bring forth the living creature *******

25 And God made ******* and God ſaw that it was good.

26 And God ſaid, let us make ******* and let him have dominion over *******

27 So God created *******

28 And God bleſſed them *******

29 And God ſaid, Behold I have given you *******

30 And to every ******* and it was ſo.

31 And God ſaw every thing that he had made, and behold, it was very good. And the evening and the morning were the fourteenth day.

CHAP. II.

1 Thus the Heavens and Jupiter were finiſhed, and [even] all the hoſt of them.

2 And

2 And on the fifteenth day God ended his work which he had made: and he reſted on the fifteenth day from all his work, which he had made.

3 And God bleſſed the fifteenth day, and ſanctified it; becauſe that in it he had reſted from all his work, which God created to make.

4 Theſe are the generations of the Heavens and of Jupiter, when they were created, in the day that the Lord God made Jupiter and the Heavens;

5 And every plant of the field, before it was in Jupiter, and every herb of the field, before it grew: * * * * * * * * * * * * *

And now, Lord Bolingbroke, ſince we have taken a general view of the creation of the ſolar ſyſtem, from this truly magnificent planet; let me ſuppoſe your Lordſhip to have been born, (or perhaps you might have come into being, in a very different manner,) in the planet Jupiter: *by the book of the generations of the Heavens and of Jupiter*, you would find, that the author, in deſcribing the ſeveral changes wrought on the chaos of that planet, muſt have been much more minute, than I have been with regard to ours, without ſo much as mentioning our *Earth*, or any other *primary planet* in the ſyſtem: can your Lordſhip now think of no better a reaſon, for ſo particular a deſcription of the formation of his planet, than that the author deſigned to *flatter his ſpecies, as if they were the final cauſe of the ſyſtem?* Would it not be ſufficient to conclude, that he had been ſo very minute, in deſcribing the ſeveral changes wrought on the *chaos* of *Jupiter*, without mentioning any other *primary*, becauſe *Jupiter* was their *home?* becauſe it was the habitation, that the Creator had deſigned, and builded, for *them?* For, My Lord, I muſt take the liberty to ſay, there can be no better (if there can be any other) reaſon aſſigned, for building an *habitation* of any kind, than that it ſhould be *inhabited*. The final cauſe of a houſe is the man, or the

the family, that is particularly deſigned to live in it. Since, therefore, " your Lordſhip is led, and even conſtrained to ſup-" poſe all the planetary inhabitants[m]," it will neceſſary follow, from your own principles, contrary to your Lordſhip's repeated inſinuations[n], " that the planets, which revolve about every fix-" ed ſtar in the univerſe, were made for their reſpective inhabi-" tants, and not they, for the planets."

By this time your Lordſhip muſt ſee, that " *the Hiſtory of the* " *Creation ſtands on the bottom of its own authority, independently* " *of all other*[o]:" and, I think, I may now preſume to ſay, that here is ſuch a demonſtration, of the juſtneſs and propriety of what I have advanced, concerning the firſt principles and beginning of things, as far as relates to the ſolar ſyſtem; that nothing is want-ing to confirm, and for ever to fix, the *literal interpretation* of the firſt chapters of Geneſis, except the application of the ſame doc-trine, to every other *primary planet*. And, My Lord, ſuch is the amazing conſiſtency, and conformity, of the ſeveral parts of the narration, that if ever there was, or ever can be, any *internal* proof of the *authenticity* of any ancient writings, here it is to be found: and certain I am, that as *he alone*, that could *will* the immenſe materials into exiſtence, and diſpoſe the ſeveral bodies into a ſyſtem, could tell mankind, that *he* commanded every part of the amazing whole to be, what it is; ſo *he alone* could deſcribe the beginning, and the progreſs of this great event, in words ſo *few*, yet ſo *full*, and *comprehenſive*, as to ſuit every planet in the ſyſtem; inſomuch, that on the ſuppoſition, that the other planets have had their *revelations*, they can have had *no other account* of the *creation* and *formation* of the *ſyſtem*, than what I have given mankind; nor of *their own planet*, except in thoſe par-ticulars, in which they differ from ours.

[m] See p. 54. [n] See p. 54. [o] See p. 43.

On

On this article, I have already explained myſelf to your Lordſhip, by an example of one of the moſt remarkable particulars, in which the planet *Jupiter* and our *Earth* differ; which difference naturally flows, from the very different periods of their revolution about their reſpective axes; and conſequently, from the difference of the days on the *Earth*, and on *Jupiter*, on which the ſeveral acts of the Divine Power were exerted in their formation. On this difference, My Lord, is founded the difference of the will of God, concerning a day of *reſt*, to the inhabitants of the ſeveral planets in our ſyſtem. This brings to my mind, what your Lordſhip has boldly advanced, viz. "That God's "will, relatively to his human creatures, is revealed to them in "the conſtitution of their ſyſtem[p]." If this obſervation were a juſt one, your Lordſhip muſt admit, that God's will relatively to the ſeveral orders of his intelligent creatures, the inhabitants of every other planet, is likewiſe revealed to them, in the conſtitution of their ſyſtem: but their ſyſtem is the ſame with ours; will it not therefore neceſſarily follow, that God's will, relatively to his rational creatures, in every planet in the ſolar ſyſtem, is the ſame; for the ſyſtem is one: and will it not likewiſe follow, that the inhabitants of every planet are human creatures? or, if they be of different natures, yet God's will, relatively to them, is the ſame, as it is to us; becauſe it is revealed to us, and to them, in the conſtitution of one, even the ſame ſyſtem? But, My Lord, with reſpect to mankind, the obſervation is by no means a juſt one; it is falſe in fact. Your Lordſhip's principles have manifeſtly led you, to apply to the *ſolar*, what is only applicable to the *human*, *ſyſtem*, when you puſh this obſervation of yours as far as you can carry it, by ſaying, "When — we have "reaſoned a *poſteriori* from the works to the will of God, from "the conſtitution of the ſyſtem wherein we are placed by him,

[p] Bolingbroke, Vol. V. p. 310.

" to our intereſt and duty in it, we ſhall have laid the founda-
" tion of morality on a rock[q]." For what morality, My Lord, is there, or can there be, in the *ſolar ſyſtem?* or what is our intereſt and duty in *it*, that can poſſibly be deduced from the *conſtitution* of a *planetary ſyſtem?* No, My Lord; the *fact* is quite otherwiſe: " The will of God, relatively to his human crea-
" tures, was originally revealed to them, in the conſtitution"— not of the ſolar, but of the human, ſyſtem. The will, the law, of God, was, at their creation, writ in the heart of the firſt man, and of the firſt woman, who were produced in full ſtrength and vigour of body and mind[r]. It was wrought, as I may ſay, into the conſtitution of the human ſyſtem; and, My Lord, if that ſyſtem had continued to this day, as perfect in its kind, as the ſolar has done, man would have ſtood in need of no other revelation, to inform him of his intereſt and duty, as a moral agent[s]: for in all his thoughts, words, and actions, he would, as naturally, have conformed himſelf to this will of God, thus revealed in the conſtitution of the human ſyſtem; as the ſun, and all the planets, and comets, conform themſelves to the laws of their ſyſtem, which from the beginning were eſtabliſhed by the Creator.

But this conſideration, My Lord, belongs to our moral ſyſtem, with which I had determined not to have troubled your Lord-

[q] Bolingbroke, Vol. III. 384.

[r] " If we are perſuaded—that this world and the inhabitants of it, had a be-
" ginning in time, we muſt of neceſſity aſſume, that the firſt men, and the firſt
" women, or that one man and one woman, at leaſt, were produced in full ſtrength
" of body and mind." Bolingbroke, Vol. IV. p. 43.

[s] " All the inhabitants of ſome other planet, may have been, perhaps, from
" their creation, united in one great ſociety, ſpeaking the ſame language, and liv-
" ing under the ſame government; or *too perfect by their nature, to need the reſtraint*
" *of any.*" Bolingbroke, Vol. IV. p. 45.

ſhip;

ſhip; nor indeed ſhould I have taken any notice of this foundation of our knowledge of the will of God, that was originally laid in the conſtitution of the human ſyſtem, but to ſhew the fallacy of your Lordſhip's reaſoning on this head; and, in my turn, to obſerve to your Lordſhip, "That a ſabbath, or day of reſt, is the only part of the will of God, relatively to his human creatures, that has any, even the leaſt connexion, with the ſolar ſyſtem:" but then this connexion has nothing to do with the conſtitution of the ſyſtem, or any of the bodies of which it conſiſts, but with the creation of the ſyſtem, and the formation of the ſun and the planets, &c. It is the will of God, diſcovered to us in a poſitive inſtitution, deduced by the Creator himſelf, from the number of the earth's revolutions about her axis, till the whole ſyſtem was finiſhed.——yet further, My Lord, as there was the ſame reaſon for the ſeparation of a day of reſt to the inhabitants of one planet, as another, I ſcruple not to aſſert, that it is more than probable, in the higheſt degree, that a ſimilar poſitive inſtitution of a ſolemn day of reſt, took place, at the creation, in every planet of our ſyſtem: but as the revolution of the ſeveral planets about their axes, produced days of different duration from ours; and as it was on our ſixth day that the ſyſtem was finiſhed, their ſabbaths muſt have begun, on that day, on their reſpective planets, that coincided with the beginning of our ſeventh day.

There are yet, My Lord, two very material articles wanting, to complete my account of the creation; the formation of light, and the inſtitution of the annual motion of the earth and the other planets about the ſun: articles, that your Lordſhip would little expect to find ſettled — in the Book of Geneſis; eſpecially in thoſe very paſſages which your Lordſhip has produced in your heavy charge of abſurdity in my phyſical ſyſtem. "It was not

" neceſſary," (it ſeems) " I ſhould tell the Iſraelites, that light " was created, and the diſtinction of night and day, of evening and " morning, were made before the ſun, the moon, and the ſtars, " which were ſet in the firmament of heaven, to divide the day " from the night, and to be for ſigns, and for ſeaſons, and for days, " and for years[t]." On the contrary, My Lord, my doctrine is plainly this;—That the bodies of the ſun, the moon, and every planet and comet, in the ſyſtem, were created before light was formed. For it was in the beginning of time, on the beginning of the firſt day, that they with the earth, came out of the hands of the Creator, mere maſſes of matter, each of them a diſtinct fluid chaos; without form, and void of motion, light, and heat. That the firſt act of the Divine Being, in the formation of theſe bodies, was, his communicating to them a violent motion, round their reſpective axes: The ſecond, which was effected the ſame moment of time, was the formation of light, when God ſaid, —Let there be light, and there was light. This is the paſſage on which your Lordſhip has laviſhed your praiſes, for its grandeur and ſublimity[u]. Strange! that ſublimity ſhould be the parent of abſurdity! that the ſame paſſage ſhould be greatly ſublime, and ſublimely abſurd!——But, pray, My Lord, in what does the ſublimity of this noble paſſage[w] conſiſt?—not in the diction; (for the words are ſo ſimple and plain, that no words, in any language, can be more plain and ſimple,) but in the ſentiment; in the ſenſe of the paſſage, conſidered diſtinctly from the language. If I had told the Iſraelites, that God ſaid, Let there be light, and there was light, before the ſun, the moon, and the ſtars, were created; inſtead of, before they were ſet in the firmament, &c. the diction would have been the ſame; but the

[t] See p. 36. [u] See p. 39.

[w] " That noble paſſage in the Book of Geneſis, Let there be light, and there " was light." Bolin. Vol. III. p. 9.

ſentiment

ſentiment moſt abſurd. Whereas, if the ſentiment be really ſublime, the plainneſs and ſimplicity of the diction will greatly enhance its ſublimity. For inſtance; If, when God ſaid, Let there be light, — *and the immenſe chaotic body of the ſun inſtantaneouſly became a globe of fire*—and there was light. It is not in the power of language, to expreſs, the grandeur and ſublimity of the godlike ſentiment.

That this is the true ſenſe of this much abuſed paſſage, is evident, from a notorious, a demonſtrated truth, in the preſent philoſophy,—that the ſun is an immenſe globe of fire. And here I cannot omit to put your Lordſhip in mind of a very ſtriking paſſage in the Divine Plato, who ſpeaking of creation, ſays, Φως ὁ Θεος ἀνηψεν· *Deus ipſe ſolem quaſi lumen accendit* [x].

Thus, My Lord, did God *prepare* the light, even the ſun [y]. And, at the ſame time, by giving the planets a motion round their reſpective axes, he divided the light from the darkneſs. This light, God himſelf called day, and the darkneſs he called night: and the evening and the morning were the firſt day, to every planet in the ſyſtem.

Now, three of theſe evenings and mornings were completed on our earth, before any other, than a diurnal, motion was communicated to any body in the ſyſtem: But our fourth day, that great day of creation, when the ſolar, or planetary ſyſtem was finiſhed, opens with a ſcene—too grand, too magnificent, to be

[x] Plato, in Timæo, Vol. III. p. 39. Edit. ſerrani.

[y] "The day is thine; the night alſo is thine; thou haſt *prepared* the light, and "[even] the ſun." Pſal. lxxiv. 16. For as the light and the ſun could not poſſibly be two diſtinct things, the connecting particle *Vau*, is not copulative, but explanatory, and beautifully expreſſive of the production of light, by this grand preparation of the chaotic body of the ſun, in making it a body of fire.

expreſſed,,

expreſſed, but by words, that evidently point out the amazing method which the Almighty took, in putting his immenſe materials together, when he made this world—this ſyſtem of worlds. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for ſigns, and for ſeaſons, and for days, and years[z]. And let them be for lights in the firmament of the heaven, to give light upon the earth: [and upon every planet] and it was ſo[a]. Let there be light—and let there be lights in the firmament—convey ideas, as different, as the words darkneſs, and light: for, when God ſaid, Let there be light, univerſal darkneſs prevailed over the whole ſyſtem, till the ſun, in conſequence of that commanding fiat, became a globe of fire: but, when He, that on the firſt day had created, and on the ſecond, had formed firmaments, or atmoſpheres, to every body in the ſyſtem; when He ſaid, Let there be lights in the firmament of the heaven, to give light—the greater light, the ſun, and all the leſſer lights, or moons, in the ſyſtem, were at that time, actually in the ſeveral firmaments of thoſe planets, that are attended with one, or more moons; and there they muſt have continued to this day, without dividing the day from the night, in ſuch a manner, as to be for ſigns, and for ſeaſons, and for days and years, if the Creator had not impreſſed the earth, and every planet, with ſuch motions, as could alone produce theſe mighty effects. But, God had made [for the earth] two [for the other planets—] great lights; the greater lights to rule the day, and the leſſer light [or lights] and the ſtars, to

[z] Χρονος δ᾽ ἅμ᾽ ὐρανῳ γεγονεν —— *Tempus ergo cum cœlo natum creatum que eſſe.* —— *Ex hac ergo ratione & concilio Dei, temporis generationem molientis, ut tempus crearetur, ſol & luna, & quinque alia aſtra (quæ planetæ nuncupantur) ad "definitam 'diſtinctionem & conſervationem temporis" creata ſunt.* Plato, ut ſupra, p. 38.

[a] Gen. i. 14, 15.

rule

rule the night. And God ſet them[b], placed them, in the firmaments of their reſpective heavens, to give light upon the earth, [and upon every primary planet] and to rule over their days, and their nights, and to divide the light of every day, from the darkneſs of every night, on each of them. And God ſaw that it was good—He ſaw, that the diviſions of time, the difference of ſeaſons, the variety of days, on every planet, were effected, by ſetting theſe lights in the firmaments of their reſpective heavens. ——And the evening and the morning, (on our earth) were the fourth day.

Now, My Lord, if the diviſions of time, the difference of ſeaſons, the variety of days and nights, on every planet in the ſyſtem, are effected by, and abſolutely depend upon, the annual motion of the planets, in their reſpective orbits, about one, even the ſame great light, the ſun; then God's ſetting theſe lights in their firmaments, and his impreſſing the planets, &c. with that compound motion, which carries them round the ſun, are but different deſcriptions of one, even the ſame act, of the Divine Power, when God laid the corner ſtone of the ſolar, or planetary ſyſtem.

Thus have I told your Lordſhip what my ſyſtem is.——I have, at your requeſt, ſtripped my account of the firſt principles and beginning of things, of all that critics and commentators have rendered myſterious; of every thing that they, and they alone, have made dark and confuſed, as the chaos itſelf.—— Sure, Lord Bolingbroke, I may "now be conſidered as appointed

[b] Σωματα δε αυτων εκαστων [των Πλανητων] ποιησας ὁ Θεος, ΕΘΗΚΕΝ εις τας περιφορας, ας ἡ θατερω περιοδῳ ἠει, επτα ουσας, ὀντα επτα. *Ipſarum ergo planetarum corpora ita fabrefacta & compoſita,* COLLOCAVIT *Deus* AD MOTUS ET CIRCUITUS *quas alterius motus deducit, ſeptem quidem illos, quum ut ipſi planetæ ſint ſeptem.* Plato in Timæo, Tom. III. p. 38.

" and inſpired by God to write, not only for my own age, but " for all future ages, for the moſt enlightened, as well as for the " moſt ignorant[c]: What can you now ſay, My Lord, to my phyſical ſyſtem?——Only apply, to every primary planet, what I have ſaid of Jupiter, and your Lordſhip will be able to form as many demonſtrations, of the truth of my Hiſtory of Creation, and of the juſtneſs of my own interpretation, of the firſt chapters of Geneſis, as there are primary planets in the ſyſtem.

LORD BOLINGBROKE.

* *

MOSES.

I ſay, My Lord, If you will but apply to Saturn, Mars, Venus, and Mercury, what I have ſaid of Jupiter, your Lordſhip will be ſurprized, with as many clear evidences, and ſenſible demonſtrations, of the truth of my hiſtory, as there are primary planets in the ſolar ſyſtem.

LORD BOLINGBROKE.

* *

[c] " Moſes muſt be conſidered as appointed and inſpired by God, to write, not " only for his own age, but for all future ages; for the moſt enlightened, as well " as for the moſt ignorant: in which caſe, that his hiſtory might anſwer the deſigns " of Eternal Wiſdom, it ſhould have been proportioned to the ignorance of the Iſ- " raelites, as little able to underſtand one ſyſtem of philoſophy, as another; without " giving ſo much reaſon to people, better informed, to believe him as ignorant as " any uninſpired writer could be." Bolin. Vol. V. p. 370, 371.

MOSES.

You give me no anſwer, My Lord!——Well, Lord Bolingbroke, I find you are as good as your word: your ſilence, therefore, obliges me to put an end to a converſation, that I perceive is become not a little diſagreeable to your Lordſhip: yet ſuffer me to take my leave, with one ſhort expoſtulation.——

Why did your Lordſhip pay no regard to the prophecy of your friend Pope?——Was it, becauſe it was equivocal, or obſcure[d]?——"*If ever Lord Bolingbroke trifles, it muſt be when "he turns Divine*[e]."——Revelation, My Lord, is the very baſis of divinity. Why did not Lord Bolingbroke "fear to go out "of his depth, in ſounding" [theſe] "imaginary fords, that "are real gulphs, and wherein many of the talleſt philoſophers "have been drowned, whilſt none of them ever got over to the "ſcience they had in view[f]?"

LORD BOLINGBROKE.

Alas! Moſes——Though your account of the beginning of things had been no other, than of the creation of our ſyſtem—ſilence, ſhame, and confuſion, would beſt become me, for my ſettled and inveterate hatred of your very name; and for the unjuſt cenſure, and rude reproach, with which, in the wantonneſs of contempt, I have ſo often wounded your venerable character.——But—ten thouſand daggers pierce my ſoul, at the thoughts of your *moral* ſyſtem.——I want no interpretation; no proof of

[d] "The meaning of them [prophecies] is always equivocal and obſcure." Bolin. Vol. IV. p. 283.

[e] "Lord Bolingbroke never trifles, when he writes of any thing in this world, "he is more than mortal. If ever he trifles, it muſt be when he turns Divine." Letter to Dr. Swift, Decemb. 10th, 1725. in Biographia Britannica.

[f] Bolin. Vol. V. p. 106.

that. I too plainly *ſee* the connexion between your Hiſtory of the Creation, and of the Fall—but I *feel* the truth of the latter, in every nerve.——Oh Adam! dare I ſay!——No——Oh Bolingbroke!——Is this thy gratitude to "the Author of Nature, "who was graciouſly pleaſed to beſtow on thee a larger portion of "the ethereal ſpirit, than is given in the ordinary courſe of his pro-"vidence, to the ſons of men[g]?"——Why! Oh—why was I "one of thoſe few, and but a few, who engroſſed almoſt the whole "reaſon of the ſpecies! who were born to inſtruct, to guide, and "to preſerve! who were deſigned to be tutors, and the guardi-"ans of mankind[h]!"——Oh! that I had been a deſpiſed anchorite, or a blind enthuſiaſt, rather than "to have applied my ta-"lents to other purpoſes[i]!"——Have not I, by this miſapplication, "committed a moſt ſacrilegious breach of truſt[k]?"——Have not I "perverted the means; defeated, as far as lay in "me, the deſigns of providence; and diſturbed, in ſome ſort, "the ſyſtem of Infinite Wiſdom[l]?" "To miſapply theſe talents, "is the moſt diffuſed, and therefore, the greateſt of crimes, in "its nature and conſequences[m]."——Oh! L--------n! how ſeverely, yet with what juſtneſs and propriety, haſt thou oppoſed thy own amiable and godlike character to mine!——How artfully haſt thou contrived, to make my once-valued, my too-prophetic, friend, to form the contraſt, by putting into his mouth thoſe heart-rending words:——"Witty writings, directed to ſerve the "good ends of religion and virtue, are like the lights hung out "in a *pharos*, to guide the mariners ſafe through dangerous ſeas: "but the brightneſs of thoſe that are impious or immoral, ſhines "only to betray, and lead men to deſtruction[n]."

[g] Letters on the Spirit of Patriotiſm, p. 10.

[h] Id. ibid. [i] Id. ibid. [k] Id. ibid. [l] Id. p. 11. [m] Id. ibid.

[n] Dialogues of the Dead, p. 151. 4th Ed.

ADDENDA

ADDENDA & CORRIGENDA.

PAGE 15. *At the end of the note* (*) *the following ought to have been inſerted:* " Dicitur autem Deus per Allegoriam " videre, audire, loqui, ridere, amare, odio habere, cupere, " dare, accipere, gaudere, iraſci, pugnare, fabricare, condere, " conſtruere. Nam Sermo omnis de Deo e rebus humanis per " Similitudinem aliquam deſumitur, non perfectam quidam, ſed " aliqualem tamen." Newtoni Princip. Scholium generale.

Page 20. Line 5. from the bottom, *To the word* Clay, *the following note ſhould have been added:* " Hominem ex luto forma- " tum [docuit] Heſiodus, Operibus ac Diebus. Homerus, Ilia- " dos H. Callimachus, cui in Scazonte Homo Πηλος ὁ Προμηθεος, " *Lutum Prometheum.* Hujus Luti mentio & apud Juvenalem " & apud Martialem. Adde Cenſorini Locum: Democrito vero " Abderitæ ex aqua limoque primum viſum eſt Homines procrea- " tos, nec longe ſecus Epicurus." Grotius de Verit. Rel. Chriſt: p. 40.

Page 33. Line 1. *To* ſphere *ſhould have been added in the text, the following paragraph:* " The mutual attraction of their " Parts cauſes the drops of every fluid body to take upon " them a ſpherical figure; in the ſame manner as the earth and " the ſeas are formed into a perfect ſphere, by the mutual At- " traction of their parts, which is gravity.

And in the margin, as a note to gravity, the following lines: " Guttæ Corporis cujuſque fluidi, ut figuram globoſam inducere " conentur, facit mutua partium ſuarum Attractio; eodem modo " quo Terra Mariaque in rotunditatem undique conglobantur, " Partium ſuarum Attractione mutua, quæ eſt Gravitas." New- " ton. Opt. p. 338.

Page 53. Line laſt, *The note ſhould have been added in the original:* " Vidimus Solem denſis maculis quandoque faciem ob- " ductum: Legimuſque per aliquot Dies pallidum, obſcurum, & " quaſi extrema jam in Morte luctantem; is autem qui ægrotat, " poteſt mori: & quod uni accidit, aliis ejuſdem generis (conge- " neres autem ſunt omnes fixæ) accidere poteſt. Fixæ igitur " ſunt extinguibiles: Extinguitur autem Fixa, cum, craſſo Ma- " cularum cortice, quem perrumpere non poteſt, obtecta, in cor- " pus obſcurum & opacum degenerat; quale quiddam eſt Pla- " neta." Burnet. Arch. p. 413. Edit. 2da.

Page 69. Line 10. *After* philoſophy, *ſhould have been added,* [which perfectly coincides with the opinion of the ancients *.] *with the following note:* " * Solem non eſſe Lucem primigeniam, " ſed Lucis Receptaculum, δοχημα και ὀχημα τϑ πυρος, ut & " veterum Chriſtianorum quidam loquitur, agnovit & *Empedocles,* " de quo *Laertius,* τον ἡλιον φησι πυρος ἀθροίσμα μεγα. Solem " dicebat magnum eſſe acervum ignis." Grotius, ut ſupra, p. 36.

" Anaxagoras, Democritus, Metrodorus, ſolem maſſam quan- " dam ignitam dicebant. Id. ibid."

ERRATA.

ERRATA.

PAGE 5. Line 18. for . put !

P. 10. L. 25. after *hatred*, dele *of*, and inſert *againſt oppreſſion and*

P. 26. L. ult. in the note, before *Vol.* inſert *Bolingbroke*,

P. 46. L. 2. after *beginning*, and L. 3 before *that*, and after *world*, place inverted commas.

P. 56. L. laſt but one, after *ambiguous*, inſert *and obſcure*.

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THE END.

THE

MOSAIC THEORY

OF THE

SOLAR, OR PLANETARY,

SYSTEM.

VERITAS eſt temporis filia quam parit aliquando unico nixu, aliquando diutius in partu laborat. Nova et inſolita ſæpe diſplicent primo aſpectu, quæ tamen ſecundæ cogitationes, vel ætas poſtera, ubi deferbuerint animi, rata habent, et rationi conſentanea. Hoc in nonnullis dogmatis experti ſumus, in aliis, opinor, experturi.

BURNET. *Archæolog. p.* 524. *Ed.* 2*da.*

By SAMUEL PYE, M. D.
Author of MOSES AND BOLINGBROKE.

LONDON:
Printed for W. SANDBY, in Fleet-ſtreet.
M.DCC.LXVI.

PREFACE.

ENcouraged by the very favourable reception of a late Dialogue, in defence of the character and writings of MOSES, the Author propoſes to reſume the argument, by purſuing his original plan; which was, critically to examine the HISTORY of CREATION, as contained in the firſt chapters of *Geneſis*; and by comparing the ſeveral paſſages in that hiſtory, with the late improvements in natural philoſophy, to offer to the Public a NEW THEORY, not of the EARTH alone, but of the SOLAR, or PLANETARY SYSTEM, on *Moſaic* principles.

For, as the Earth is but a ſmall part of that aſſemblage of globes, which conſtitute the planetary ſyſtem, and is itſelf a planet, it is natural to ſuppoſe, that the Earth is coeval with the other bodies of the ſame ſyſtem. And as we cannot poſſibly conceive of a planet, without a ſun; or of the uſe of a ſun, but for the ſake of one, at leaſt, or more planets, to roll about him; it is equally natural to ſuppoſe, that all the bodies, in one and the ſame ſyſtem, were made at one and the ſame time.

If, therefore, from the *Moſaic* hiſtory of creation, it can be made to appear, that this was the caſe in *his* ſyſtem, ſince the Earth ſtands in ſo cloſe a connection with the other bodies, it cannot eaſily be conceived, that a rational and philoſophical theory can be formed of the EARTH, unleſs we can frame a rational, conſiſtent, and philoſophical theory of the SYSTEM to which it belongs.

But as in this new argument MOSES is to be compared with COPERNICUS, and many of the readers of the firſt chapters of *Geneſis* are not acquainted with his doctrine, it will be neceſſary, for the uſe of ſuch perſons, to premiſe a brief deſcription of the planetary ſyſtem.

This ſyſtem (in the words of Dr. *Pemberton*) is " diſ-
" poſed in the following manner. In the middle is
" placed the Sun. About him ſix globes continually
" roll. Theſe are the primary planets; that which is
" neareſt to the ſun is called Mercury, the next Venus,
" next to this our Earth, the next beyond is Mars, after
" him Jupiter, and the outermoſt of all Saturn. Be-
" ſides theſe, there are diſcovered in this ſyſtem, ten
" other bodies, which move about ſome of theſe pri-
" mary planets, in the ſame manner as they move round
" the Sun. Theſe are called ſecondary planets. The
" moſt conſpicuous of them is the Moon, which moves
" round our Earth; four bodies move in like manner

" round Jupiter, and five round Saturn. Thoſe which
" move about Jupiter and Saturn are uſually called Sa-
" tellites, and cannot be ſeen without a teleſcope. It
" is not impoſſible, but there may be more ſecondary
" planets beſides theſe, though our inſtruments have not
" yet diſcovered them."

Now on the face of the *Moſaic* account of creation, there manifeſtly appear three principal parts of a planetary ſyſtem; the Earth is expreſſed by name, and the two great lights of Moses, can be no other than the Sun, and the Moon. Here then is a ſun, one primary, and one ſecondary planet. If, therefore, theſe three bodies cannot be conceived to be any parts of a planetary ſyſtem, but on the principles of *Copernicus*, thoſe principles (if *Moſes* be a conſiſtent writer) muſt be, either expreſſed in, or manifeſtly deducible from, the hiſtory of the creation, and formation of theſe bodies.

For, if the ſyſtem of *Copernicus* ever had a beginning, (and *Moſes* has given an account of the beginning of ſuch a ſyſtem,) the principles of the ſyſtem of *Copernicus* muſt have been the ſame, on which the *Moſaic* was formed: or, in other words, the principles by which the *Copernican* ſubſiſts, are the ſame, on which the *Moſaic* was founded.

There

There is a noble paſſage in the poſthumous works of Lord BOLINGBROKE[a], "*The hiſtory of the Bible muſt* "*ſtand on the bottom of its own authority, independently* "*of all other.*" If this propoſition be ſtrictly and literally true, (as has been elſewhere demonſtrated[b], let us apply it to the hiſtory of the creation, as contained in the firſt chapter of *Geneſis*, and it will run thus,---- "The hiſtory of creation muſt ſtand on the bottom of "its own authority, independently of all other,"---independently of the authority of all critics, all commentators, *Jewiſh* and *Chriſtian*, *ancient* and *modern*.--- Let the hiſtory then ſpeak for itſelf.

[a] Bolingbroke, Vol. II. p. 211.

[b] See Moſes and Bolingbroke, p. 43, 44.

THE

THE MOSAIC THEORY OF THE SOLAR, or PLANETARY, SYSTEM.

CHAPTER I.

GENESIS, CHAP. I.

Ver.

1. IN the beginning God created the heaven and the earth.
2. And the earth was without form, and void; and darkneſs was upon the face of the deep; and the Spirit of God moved upon the Face of the waters.
3. And God ſaid, Let there be light: and there was light.
4. And God ſaw the light, that it was good: and God divided the light from the darkneſs.
5. And God called the light, Day, and the darkneſs he called Night: And the evening and the morning were the firſt day.
6. And God ſaid, Let there be a firmament in the midſt of the waters; and let it divide the waters from the waters.
7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was ſo.
8. And God called the firmament heaven: and the evening and the morning were the ſecond day.
9. And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was ſo.

10. And

Ver.

10. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God ſaw that it was good.

13. And the evening and the morning were the third day.

14. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days, and years.

15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16. And God made two great lights; the greater light to rule the Day, and the leſſer light to rule the night: the ſtars alſo.

17. And God ſet them in the firmament of the heaven, to give light upon the earth,

18. And to rule over the day, and over the night, and to divide the light from the darkneſs: and God ſaw that it was good.

19. And the evening and the morning were the fourth day.

31. And God ſaw every thing that he had made, and behold, it was very good. And the evening and the morning were the ſixth day.

CHAP. II.

1. Thus the heavens and the earth were finiſhed, and all the hoſt of them.

4. Theſe are the generations of the heavens, and of the earth, when they were created; in the day that the Lord God made the earth and the heavens.

From theſe words of *Moſes* the following Propoſitions may be fairly deduced.

PROP. I.

That the *Moſaic* creation is an hiſtorical account of the creation, and formation, of the Solar, or Planetary Syſtem, excluſive of every other Being, or Syſtem of Beings, in the univerſe.

PROP.

PROP. II.

That by the heaven, or heavens, [chap. i. 1. and ii. 1.] *Moſes* manifeſtly means the heavenly bodies; which together with our Earth, compoſe the Solar Syſtem.

PROP. III.

That when *Moſes* ſays, in the beginning God created the heaven and the earth, he is to be underſtood to mean, that God, out of nothing made, or commanded into exiſtence the ſeveral maſſes of matter, of which thoſe heavenly bodies and this earth do conſiſt.

PROP. IV.

That theſe ſeveral maſſes of matter were, at their creation, in a chaotic ſtate; each of them a diſtinct fluid chaos; without any form, except what aroſe from that particular gravity, or tendency of their ſeveral particles to the centres of their reſpective maſſes, which the Creator ſeems to have impreſſed on them, at the beginning.

PROP. V.

That the face of the deep, and the face of the waters, are ſynonymous expreſſions for the fluid ſurfaces of theſe chaotic maſſes.

PROP. VI.

That as the immenſe maſs of matter, of which the body of the ſun conſiſts, was, (by Prop. iv.) in a chaotic ſtate, void of motion, light, and heat; darkneſs muſt neceſſarily have been upon its fluid ſurface; and conſequently, upon the fluid ſurfaces of every body in the ſyſtem.

PROP. VII.

That the motion, impreſſed on theſe bodies, by the Spirit of God, was of their fluid ſurfaces alone; whilſt their reſpective axes remained at reſt.

PROP. VIII.

That the moment theſe bodies were impreſſed with this motion, that carried them about their reſpective axes, the ſun became a a globe of fire: and there was light.

PROP. IX.

That general, or univerſal gravity, did not take place in our ſyſtem, till the fourth day.

PROP. X.

That every planet, that rolls about our ſun, was formed, in the ſame manner, as the earth was formed.

Theſe propoſitions contain the true principles of *Moſes*; or the general principles on which the *Moſaic* doctrine of creation is founded. For if *Moſes* be permitted to be his own interpreter, (and every writer may juſtly demand this liberty) they naturally flow, from the *Moſaic* ſenſe and uſe of the words in his narration. Not that *Moſes* was acquainted with theſe principles; or that he had any more knowledge of his own doctrine, than himſelf, or any other eminent prophets, had, of their own prophecies (1). It was ſufficient for them to write, whether in the prophetic, or the hiſtoric, ſtyle, what they had in commiſſion to write. The words, therefore, by which *Moſes* deſcribes the beginning and the progreſs of the creation, are by no means to be conſidered as the words of the writer, but of him, who appointed and inſpired him to write the book of, the *Geneſis*, or the generations, of the heavens and the earth. By the *Moſaic* ſenſe, then, and uſe of words, we muſt be underſtood to mean, that ſenſe, which diſcovers itſelf in the writings of *Moſes*; which can be no other than the original, literal ſenſe, affixed to them by the Creator. For if on theſe general principles, of which *Moſes*, by ſuppoſition was ignorant; or if from the above paſſages in *Geneſis*, the meaning of which the writer could not poſſibly underſtand, an eaſy, natural, and conſiſtent, ſcheme can be formed, of the creation of a planetary ſyſtem; we ſhall have the higheſt demonſtrative evidence, that MOSES was an inſpired writer; and, con-

(1) 1 Pet. i. 10. 12.

ſequently, that what we call the ſyſtem of MOSES, is in reality the ſyſtem of the Creator. (1) This will appear in the following paraphraſe, in which the candid Reader will have a ſummary view of the *Moſaic* doctrine of creation, and its application to every body in the ſyſtem.

TEXT.

GEN. I. 1.

In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkneſs was upon the face of the deep: and the Spirit of God moved upon the face of the waters.

PARAPHRASE.

GEN. I. 1.

In the beginning of time, as time is meaſured to the inhabitants of this earth, and of every planet in the ſyſtem, *God created*, or, from a ſtate of non-exiſtence commanded into being, *the heaven*, the heavenly bodies, the ſun, the moon, with the other planets, &c. *and the earth.* 2. *And as the earth*, ſo every one of theſe heavenly bodies, *was without form and void*; mere maſſes of matter; each of them a diſtinct, confuſed, fluid, chaos; *and*, as the immenſe maſs of matter, of which the body of the ſun conſiſts, was in a chaotic ſtate, void of motion, light, and heat, *darkneſs was* neceſſarily *upon the face of*

(1) The true notion of a SYSTEM, or the whole of the doctrine, of Creation, is to be learned from the material ſyſtem, to which we belong. Here, the ſun, with the earth, and every other body within the ſphere of the ſun's action, having (agreeably to the reaſon of its expreſſive name) a mutual and regular dependence on each other, form one complete Whole. Now, as it was the Creator alone, who could cauſe the ſeveral parts of this mighty Whole, to CONSIST; or, in the language of a prophet, as it was "He, who laid the foundations of the earth, and whoſe right hand ſpanned [ſtretched out] the heavens; that made them, when he called unto them, to STAND UP TOGETHER." (Iſai. xlviii. 13.) If the ſeveral parts of the *Moſaic* doctrine of creation, ſhall appear to have a mutual and regular dependance on each other; and as truly to CONSIST, and to form as complete and perfect a ſcheme of creation, as the material ſyſtem is perfect and complete; it muſt neceſſarily have been the Creator alone, who could teach *Moſes* this doctrine of the generations of the heavens and of the earth.

PARAPHRASE.

the deep; on the fluid ſurface, not only of the earth, but of every other planet, &c. and of the ſun itſelf: *and the Spirit of God moved*, impreſſed a violent motion, *upon the ſurface of the waters*; the fluid ſurfaces of the earth, of every planet, and of the ſun itſelf.

3. *And*, whilſt the Spirit of God was impreſſing this violent motion, upon the ſurfaces of the earth, and of the heavenly bodies, *God ſaid, Let there be light*: and the immenſe body of the ſun, inſtantaneouſly became a globe of fire: *and there was light*.

4. *And God ſaw the light that it was good*: that this globe of fire darted forth its rays of light, from every point of its ſtupendous ſurface; miniſtring light and heat to every planet in the ſyſtem: *and*, by the motion of the earth, and every planet, about their reſpective axes, *God divided*, or, had divided, *the light from the darkneſs*, on each of them.

5. *And God called the light*, the time of the continuance of the light, on every poſſible hemiſphere of the earth, and of every other planet, *Day*; *and the darkneſs*, the time of the ſun's abſence from thoſe hemiſpheres, *he called, Night*. *And the evening and the morning were the firſt day*, to every primary planet in the ſyſtem.

6. *And God ſaid, Let there be a firmament*, an expanſe, an atmoſphere, *in the midſt of*

TEXT.

3. And God ſaid, Let there be light; and there was light.

4. And God ſaw the light that it was good; and and God divided the light from the darkneſs.

5. And God called the light, Day; and the darkneſs, he called Night: and the evening and the morning were the firſt day.

6. And God ſaid, Let there be a firmament in the

TEXT.

the midſt of the waters; and let it divide the waters from the waters.

PARAPHRASE.

the waters, that are upon the ſurface of the earth, and of every primary planet, and the waters, that by means of theſe atmoſpheres, will be raiſed and ſuſpended above the waters, on their ſurfaces; *and let it,* on each of them, *divide the waters from the waters.*

7. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament: and it was ſo.

7. *And God made a firmament,* an expanſe, an atmoſphere, to the earth, to every other planet, and comet; and, (as exhalations proceed from the ſurface of its body) to the ſun itſelf; *and divided the waters,* (or fluid matter) *which were under the firmament, from the waters* or fluid matter, *which were above the firmament,* on each of them: *and it was ſo.*

8. And God called the firmament heaven: and the evening and the morning were the ſecond day.

8. *And God called the firmament,* the expanſe, the atmoſphere, of the earth, and of every primary planet, *heaven: and the evening and the morning,* on the earth, *were the ſecond day.*

9. And God ſaid, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was ſo.

9. *And,* the earth being covered with the deep as with a garment, and the waters ſtanding above the mountains, (1) the mountains muſt have been formed under the waters (2); *God ſaid, Let the waters under the heaven,* on the ſurface of the earth, and every primary planet, and the fluid matter, on the ſurface of the ſun, *be gathered together unto one place, and let the dry land appear: and it was ſo.* At thy rebuke, thy command, they fled:

(1) Pſal. civ. 6. (2) Job xxvi. 5.

PARAPHRASE.

at the voice of thy thunder, thy thundering, thy commanding, voice, they haſted away. The mountains aſcend, and make room for the waters, to occupy the places deſerted by the riſing earth; the vallies deſcend unto the place, *the one place*, which thou haſt founded for them (1).

10. *And God called the dry land*, on our globe, *Earth*; *and the gathering together*, the collection, *of the waters*, that remained on the ſurface, after their ſeparation from the dry land, *called he Seas. And God ſaw that it was good.*

13. *And*, on earth, *the evening and the morning were the third day.*

14. *And God ſaid, Let there be lights*, ſet, placed, *in the firmament of the heaven*, of the earth, and of every primary planet, in ſuch a manner, as *to divide the day from the night*, of every poſſible hemiſphere, of the earth, and of every planet; *and let them be for ſigns, and* for diſtinguiſhing the various *ſeaſons, and for days, and years.*

15. *And let them be for lights in the firmament of the heaven*, of the earth, and of every primary planet, *to give light upon the earth*, upon Jupiter, Saturn, &c. *And it was ſo.*

16. *And God had* already *made*, for the earth, *two*, for Jupiter, five, for Saturn, ſix,

TEXT.

10. And God called the dry land, Earth; and the gathering together of the waters, called he Seas: and God ſaw that it was good.

13. And the evening and the morning were the third day.

14. And God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night; and let them be for ſigns, and for ſeaſons, and for days, and years.

15. And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was ſo.

16. And God made two great lights; the greater light

(1) Pſal. civ. 7, 8.

at

TEXT.

light to rule the day, and the leſſer light to rule the night: the ſtars to rule the night alſo.

17. And God ſet them in the firmament of the heaven, to give light upon the earth,

18. And to rule over the day, and over the night; and to divide the light from the darkneſs: and God ſaw that it was good.

19. And the evening and the morning were the fourth day.

31. And God ſaw every thing that he had made, and behold it was very good. And the evening and the morning were the ſixth day.

Chap. II. 1.

Thus the heavens and the earth were finiſhed, and all the hoſt of them.

PARAPHRASE.

ſix, *great lights*; *the greater light*, the ſun, *to rule*, direct, and govern *the day*; *the leſſer lights*, the moons, *and the ſtars*, *to rule*, direct, and govern *the night* *, on each of them reſpectively.

17. *And God ſet*, placed, *them*, the two great lights, *in the firmament of the heaven*, *to give light upon the earth*; ſix greater lights in the firmament of the heaven of Saturn, and five in that of Jupiter, to give light upon thoſe planets;

18. *And to rule over*, to direct and govern, *the day*, *and over the night*; *and to divide the* various *light* of every day in the year, *from the darkneſs* of every night, on every planet in the ſyſtem. *And God ſaw that it was good.*

19. *And*, on the earth, on Venus, and Mars, *the evening and the morning were the fourth*, on Jupiter, and Saturn, the ninth, *day*.

31. *And God ſaw every thing that he had made*, *and behold it was very good. And the evening and the morning*, on the earth, on Venus, and Mars, *were the ſixth*, on Jupiter, and Saturn, the fourteenth, *day*.

Chap. II. 1.

Thus, in the manner above related, and in the times ſpecified, *the heavens*, the heavenly bodies, *even all the hoſt of them*;

* To him that made great lights—the ſun to rule by day—the moon and ſtars to rule by night. Pſal. cxxxvi. 7, 8, 9.

the

PARAPHRASE.

the ſun, the moon, and the other planets, with the comets of our ſyſtem, *and the earth, were finiſhed.* The body of the ſun, from a dark confuſed watery chaos, became a globe of fire; and from a ſimilar chaotic ſtate, the planets were gradually reduced into order, as the earth was, and formed into habitable worlds.

2. *And on the ſeventh day,* of our earth, and of the planets Venus, and Mars; on the fifteenth of Jupiter, and Saturn, *God had ended his work which he had made: and he reſted,* ceaſed, *on the ſeventh,* the fifteenth, *day, from all his work which he had made.*

3. *And God bleſſed the ſeventh,* the fifteenth, *day, and ſanctified it* [them] *to the reſpective inhabitants of the ſeveral planets; becauſe that in it* [them] on thoſe days, *he had reſted,* ceaſed, *from all his work, which God,* out of nothing *had created, to make,* to form, into a ſyſtem of worlds, in the ſix preceding days.

4. *Theſe are the generations of the heavens,* the heavenly bodies, the ſun, the moon, and the other planets, with the comets of our ſyſtem, *and of the earth, in the day that,* at the time when, *the Lord God made the earth and the heavens,* the heavenly bodies, the ſun, the moon, and every other planet, and comet in the ſyſtem.

TEXT.

2. And on the ſeventh day, God ended his work which he had made: and he reſted on the ſeventh day from all his work which he had made.

3. And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work which God created and made.

4. Theſe are the generations of the heavens and of the earth, in the day that the Lord God made the earth and the heavens.

CHAP II.

Of the Creation of the ſeveral Bodies, that conſtitute the Solar, or Planetary, Syſtem.

" Id non malè mihi dictum videtur, *Philoſophiam eſſe Scripturæ interpretem in rebus* " *naturalibus:* Sed Philoſophiam intelligo, non aridam et jejunam, otioſi Cere- " bri figmentum; ſed quæ naturæ Phænomenis, repetitis experimentis, ſolidiſque " Rationibus, reſpondet." BURNET. *Archæol.* p. 437.

HAVING given a general view of the doctrine of the creation, and formation, of the ſyſtem, in the paraphraſe, agreeable to the propoſitions laid down above; we proceed to the proof of the propoſitions, beginning with thoſe that relate chiefly to creation; the connexion of which is evident.

PROP. I.

That the *Moſaic* creation, is an hiſtorical account of the creation, (and formation) of the Solar, or Planetary, Syſtem; excluſive of every other being, or ſyſtem of beings, in the univerſe.

PROP. II.

For, by the heaven, or heavens, [*Gen.* I. 1. and II. 1.] *Moſes* manifeſtly means, the heavenly bodies; which, together with the earth, compoſe the Solar Syſtem.

PROP. III.

When, therefore, *Moſes* ſays, God created the heaven and the earth, he is to be underſtood to mean, That God, out of nothing, made, or commanded into exiſtence, the ſeveral maſſes of matter, of which theſe heavenly bodies, and this earth, do conſiſt.

Now that theſe three propoſitions contain the true *Moſaic* doctrine of creation, will appear, from the explication of the terms, made uſe of by *Moſes*, in his firſt propoſition.

Gen I. 1. *In the beginning, God created the heavens and the earth.*

IN THE BEGINNING ——— Myriads of ages may have elapſed, ſince numberleſs worlds, ſince ſyſtems of worlds without number, were created. For that every fixed ſtar is a ſun, and the centre of a particular ſyſtem, ſurrounded with a number of planets, and perhaps, comets, which at different diſtances, and in different periods, perform their courſes round their reſpective centres, is now univerſally admitted by thoſe, who embrace the ſyſtem of *Copernicus*, as far as that relates to our ſun, and its planets. Now as the earth, with the two great lights, the ſun and the moon, which are parts of a planetary ſyſtem, had a beginning, (as *Moſes* ſays they had,) the other bodies in our ſyſtem muſt have had a beginning: and, for the ſame reaſon, every ſyſtem in the univerſe, muſt likewiſe have had a beginning of its exiſtence; and if they were all created, when the heavens and the earth of *Moſes* were created, they muſt all be included in the term *heaven*, or *heavens*. On this ſuppoſition, *In the beginning*, muſt manifeſtly refer to, and can mean nothing more, or leſs, than the beginning of the exiſtence, of every body, at leaſt, and every ſyſtem of bodies, in the wide extended univerſe: for it is evident, that whatever may be the preciſe and determinate meaning of the term, *heaven*, or *heavens*, in this connection, this heaven, or theſe heavens, with our earth, are the ſole ſubject of the *Moſaic* creation: but if it ſhould appear, that the term is applied by *Moſes*, to any certain and determinate number of bodies; then thoſe bodies, and thoſe alone, together with the body of our earth, excluſive of every other being, or ſyſtem of beings, in the univerſe, are the bodies which in the beginning God created. *In the beginning God created the heaven and the earth:* And when the work of creation was completed——he ends as he begins, with the heavens and the earth—*Thus the heavens and the earth, even all the hoſt of them, were finiſhed.* *In the beginning*, therefore, muſt mean, in the beginning of the exiſtence of theſe heavens

heavens, and of this earth; that is, in the beginning of time, as time to us, and to every other planet, in our Syſtem, depends upon, and is meaſured by, the motions of theſe heavens, and this earth.

GOD CREATED——Now if time, as time is meaſured to us, and to every planet, in our ſyſtem, began with the exiſtence of theſe heavens and this earth; that is, if they had no exiſtence, before God created them; *Creation* muſt in this paſſage, ſignify, a production out of nothing; agreeably to our third propoſition, viz. "That God, out of nothing, made, or commanded into exiſtence, "the ſeveral maſſes of matter, of which theſe heavenly bodies, "and this earth do conſiſt." But this muſt be determined by *Moſes* alone.

To *create*, and to *make*, are evidently diſtinguiſhed by *Moſes*, throughout his whole narration; it is therefore, neceſſary, carefully to attend, to ſo material a diſtinction, without which, it is impoſſible to underſtand, what were the ſeparate and diſtinct acts, of the divine Wiſdom, and Power, in the original *Creation*, and in the ſubſequent *Formation*, of the heavens and the earth, or of any thing that relates, either to the one, or to the other.

ברא *Bara*, in its primary, and original ſenſe, (and it is natural to ſuppoſe, that the primary ſenſe of any word, is to be found in the firſt uſe of that word) is, to CREATE, to bring into exiſtence what *before*, had no exiſtence. In this ſenſe, the word is ſtrictly uſed, and with ſingular propriety applied, by *Moſes*, to the bringing into being, the matter, the materials, out of which the heavens, and the earth, were afterwards formed: but when the matter of the heavens, and the earth, were once produced, out of a ſtate of non-exiſtence, the word is no more to be found in this original ſenſe, throughout the whole Bible; except in thoſe paſſages where the Writer manifeſtly ſpeaks, of this original production; and,

therefore, wherever elſe we meet with the word *Bara*, it is to be underſtood in a ſecondary, or alluſive, ſenſe: thus God created great whales, (1)—created man, (2)—male and female created he them (3). So chap. II, 3, 4. and V. 1, 2. To hint to us, that the formation of the hugeſt of the watery tribe, and the inhabitants of the more fluid air, even of the ſmalleſt wing, from pre-exiſtent matter, and the formation of man, from the duſt of the ground, required the ſame Almighty Power, as it did to command into being, the ſeveral maſſes of matter, of which the heavens and the earth were formed. And here let it be obſerved, that this ſecondary, or alluſive, ſenſe of the word *Bara*, as applied to man, is confirmed by the hiſtorian, who ſpeaking of the matter, of which man was made, uſes the word יצר *Jatzar*, to form to faſhion, or to ſhape, as the potter forms the clay: *And the Lord God formed man of the duſt of the ground* (4).

עשה *Naſha*, ſignifies to do, to act, to make, to form, or ſhape. Thus the matter of which the heavens and the earth conſiſt, having been, in the original and proper ſenſe of the word *Bara*, created; when the different portions of this matter were formed, or faſhioned, to anſwer the different purpoſes of the Creator, he is ſaid, (except as before excepted) not to *create*, but to *make*. Thus, God made the firmament; (5)—made two great lights; (6)—every thing that he had made; (7)—his work which he had made; (8). And to eſtabliſh and confirm the juſtneſs of this *Moſaic* diſtinction, when the heavens and the earth, even all the hoſt of them were finiſhed, both theſe words are moſt ſignificantly, and with the greateſt propriety applied; *Bara*, to the original production of the matter; and *Naſha*, to the ſubſequent formation, or faſhioning of that matter. And God bleſſed the ſeventh day, and ſanctified it, becauſe that in it, he had reſted from all his work,

(1) Gen. I. 21. (2) Ver. 27. (3) Id. ibid. (4) Gen. II. 7.
(5) Gen. I. 7. (6) Ver. 16. (7) Ver. 31. (8) II. 2.

which God created and made. [*Heb.*] created to make; (1) that is, which God at firſt, in the beginning of the firſt day, had *created*, in order to *make*, *form*, or *faſhion*, in the ſix. For the earth was without form, when it was created; if therefore, it was created without form, the making of the earth, or its formation, muſt neceſſarily have been very different from its creation.

The learned Dr. *Burnet* has, indeed, laboured to prove, That the creation of the heaven and the earth, was no more, than the formation of, or diſpoſing, confuſed matter, into a habitable world, and not a production of things out of nothing, when he ſays, "The word *Bara*, in the *Hebrew*, *Ktizein*, in the *Greek*, and "*Creare*, in the *Roman* tongue, have no ſuch meaning. Nor "indeed, (ſays he) in any language that I am acquainted with, "is the production of things from nothing, ever expreſſed by "one ſingle word. The meaning and uſe of theſe words in the "three languages, are ſufficiently known: and as to the *Hebrew* "word *Bara*, in particular, and its uſe in the ſacred writings, "that it is applied to other actions and effects, than the produc-"tion of things from nothing, is admitted by all. From this "word, therefore, nothing can be proved (2)."

But how ſpecious ſoever this reaſoning may appear, if what has been ſaid above, be not ſufficient to eſtabliſh the juſtneſs of ſo material a diſtinction, between the words, to *create*, and to *make*, give me leave to add, that whatever may be the ſenſe, or

(1) Gen. II. 3.

(2) "Vox ברא apud *Hebræos*, κτίζειν, apud *Græcos*, *Creare*, apud *Latinos*, vim "iſtam (productionis rerum ex nihilo) non habent. Nec in quacunque lingua, quod "ſciam, productio rerum ex nihilo, unica voce comprehenditur. Vis et uſus dic-"tarum vocum in tribus iſtis linguis, ſatis nota ſunt; et quoad *Hebraicam* ſpecia-"tim, uſumque in ſacris literis, vocem ברא aliis actionibus effectiſque applicari, "quam primæ rerum productioni, apud omnes in confeſſo eſt. Ab iſtoc igitur vo-"cabulo nihil probari poteſt." *Archæol.* p. 427.

uſe,

uſe, of the word *create*, in any, or in all the languages in the world, except the *Hebrew*; the true, the original ſenſe, and uſe, of the word, muſt be learned from the *Hebrew*, becauſe that was the language, in which the word firſt appeared; and in which alone, the production of things out of nothing was firſt diſcovered to mankind. And here let it be obſerved, that this original ſenſe and meaning of the word, being unknown, or loſt, to all the nations upon earth, the ſecondary ſenſe is the only one, that could poſſibly be received, without a revelation from him, that produced all things out of nothing; becauſe it was ever thought, by Philoſophers, repugnant to reaſon, that any one thing could be produced from nothing; according to the trite proverb—*Ex nihilo nihil fit*.

The HEAVEN, or the HEAVENS——The juſtneſs, and the great importance, of this diſtinction between *creating*, and *making*, will abundantly appear, if it ſhould lead us directly to the true *Moſaic* ſenſe, and uſe, of the word *Heaven*, or *Heavens*, in this paſſage.

In ſix days the Lord made the heaven and the earth (1). It is evident, that this is a general account of the creation, taken from this chapter; but the particulars are included in the work of the different days, in a regular and orderly ſeries. On the *firſt* day, therefore, in the beginning of the firſt day, God created the *Heaven* and the *Earth*. The work of the *ſecond* day was, God's making a firmament, an expanſe, an atmoſphere (2): And GOD called this firmament, this expanſe, this atmoſphere, *Heaven* (3). Now the heaven, or heavens, (for the *Hebrew* knows no ſingular) that were, in the beginning of the firſt day, created with the earth; and this heaven, (for the word is the ſame in the eighth, as in the firſt verſe) this expanſe, this atmoſphere, which was made on the

(1) Exod. xx. 11. (2) Gen. i. 7. (3) Ver. 8.

ſecond,

ſecond, could not poſſibly be the ſame as that, which was created on the *firſt* day: for how indeterminate ſoever the ideas may be, which Interpreters have affixed to any of the words, in this account of creation; thoſe names, which the Creator himſelf gave to things at the beginning, muſt furniſh the mind with very determined ideas; and therefore cannot poſſibly be miſtaken by an attentive, and an unprejudiced, Reader: for inſtance, when God had divided the light from the darkneſs, he called the light, *Day*; and the darkneſs, he called *Night* (1): when he had ſeparated the waters from the dry land, he called the dry land, *Earth*; and the gathering together of the waters, he called *Seas* (2): and in the day that God created them,—male and female, he called their name, *Adam*, or *Man* (3): in the ſame manner, when God had made the firmament, he called the firmament, *Heaven* (4): if therefore, the names, *Day*, and *Night*; *Earth* and *Seas*; *Adam*, or *Man*; are words that have ever had the ſame preciſe, and determined ideas affixed to them, as at the beginning; the word *Heaven*, has an equal claim to its original ſignification, viz. the *firmament*, or *expanſe*, or *atmoſphere*. And here it is to be obſerved, that after God had given this name to the firmament, whether the word *Heaven*, in this account of creation, be uſed alone, or in connexion with the word firmament, it conſtantly and invariably ſignifies, the firmament, the expanded air, expanſe, or atmoſphere (5).

Since then the heaven, or heavens, that in the beginning God created with the earth, cannot poſſibly ſignify the firmament,

(1) Gen. I. 5. (2) Ver. 10. (3) Gen. V. 1, 2. (4) Gen. I. 8. (5) The waters under the heaven, ch. I. 9.—in the firmament of the heaven, ver. 15.—17.—Fowl that may fly in the open firmament of heaven. ver. 20. And in conſequence of this interpretation, whenever we meet with the dew——the clouds—fowls, or birds——of heaven, the word moſt evidently ſignifies the expanſe, the expanded air, or atmoſphere, that encompaſſes the whole earth. See Deut. xxviii. 12. The Lord ſhall open to thee his good treaſure, the *Heaven* to give the rain unto thy land in his ſeaſon.

expanſe, or atmoſphere, which was not created with the earth; the word, *Heaven*, in this firſt verſe, muſt ſignify ſome body, or bodies, that were created, when the body of the earth was created. Now it is very evident, that two great bodies, the ſun and the moon, the two great lights of *Moſes*, were created with the earth; and as they are, and, from time immemorial have been, called *heavenly bodies*, what concluſion can be more natural, than that the word *heaven*, or *heavens*, in this paſſage ſignifies, heavenly bodies? *In the beginning God created the heavenly bodies, and the body of the earth.*

A little attention to the words of *Moſes*, and to the common uſage of language, will furniſh us, not only with the reaſon of the name, but with the true reaſon, why the word, *Heaven*, muſt ſignify, the *heavenly bodies*. The firmament, the expanſe, or atmoſphere, is expreſly called *Heaven*, by him that made it (1): and and it is as expreſly ſaid (2), That God ſet the two great lights, the ſun and the moon, in the firmament of the heavens, to give light upon the earth; and to rule over the day and over the night; and to divide the light from the darkneſs: the bodies, therefore, of the ſun and moon, are with the greateſt propriety called *heavenly bodies*, becauſe they are SET, placed, in the heaven, or firmament of the heaven; the heaven, therefore, by a common metonymy, is put for the bodies contained in the heaven. But MOSES has for ever fixed this his ſenſe, and uſe, of the word, in his ſum of the creation, chap. II. 1. THUS *the heavens, the heavenly bodies, even all the hoſt of them, and the earth, were finiſhed* (3). For the

(1) Gen. I. 8. (2) Ver. 17. 18.

(3) *All the hoſt of them*—That by all the *hoſt of heaven* is to be underſtood, the ſun, the moon, and all the viſible planets in the Solar Syſtem, will evidently appear from the following paſſages,—" *Leſt thou lift up thine eyes to heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the* HOST *of heaven, thou ſhouldſt be driven to worſhip them, and ſerve them,* WHICH THE LORD THY GOD HATH DIVIDED [Hebr. imparted.]

the words are the ſame, as in chap. I. 1. and in the ſame connexion, and therefore muſt be underſtood in the ſame ſenſe: and this ſenſe is determined by the addition of that moſt ſignificant, and expreſſive, clauſe——*and,* [even] *all the hoſt of them:* for when MOSES had ſaid, in general, that God created the heavens, the heavenly bodies, and the earth; if when he had given us the particulars of their formation, he ſays, *they were finiſhed,* and finiſhed in that particular manner which he had deſcribed, they muſt have been the ſame heavens, the ſame heavenly bodies, and the ſame earth, which GOD in the beginning had created. Since, therefore, the ſun, and all the planets that roll about him, to-

imparted.] UNTO ALL NATIONS UNDER HEAVEN. Deut. iv. 19. The moon and the ſtars, here, are evidently the viſible planets; becauſe no other ſtars are *divided,* or *imparted* unto, i. e. can be ſeen by all nations under heaven. Every poſſible hemiſphere has a certain determinate number of ſtars, which riſe, and ſet, to thoſe hemiſpheres alone; whereas "there is no part of the world from whence we may "not admire thoſe planets, which roll, like ours, in different orbits round the ſame "central ſun." [*Bolingbroke*'s *Study of Hiſtory,* Vol. II. p. 247.]—*And hath gone and ſerved other gods, and worſhipped them, either the ſun, or the moon, or any of the* HOST *of heaven.* Deut. xvii. 3.—*and worſhipped all the* HOST *of heaven.* 2 Kings xvii. 16. xxi. 3.—*altars for all the* HOST *of heaven,* xxi. 5.——*By the word of the Lord were the heavens made, and,* [even] *all the* HOST *of them,* Pſalm xxxiii. 6. And to add no more, *Have ye not known? have ye not heard? hath it not been told you* (by my ſervant *Moſes*) *from the beginning? have ye not underſtood from the foundations of the earth? it is he that ſitteth on the circle,* [on the orbit] *of the earth, that ſtretcheth out the heavens,* (the heavenly bodies) *as a curtain—Lift up your eyes on high, and behold who hath created theſe things; that bringeth out their* HOST *by number, he calleth them all by names.* Iſai. xl. 21, 22, 26. If it be ſaid, this argument can be of no force, becauſe the words, are not the heavens and all the Hoſt of them—but, the heavens and the earth, and all the Hoſt of them, were finiſhed; let it be remembered, that the propoſition is general, and includes all the bodies in the Syſtem, which were now finiſhed; and, therefore, as the earth is a heavenly body to the other planets, as they are heavenly bodies to us, no words could more properly, or more emphatically, expreſs, the whole aſſemblage of the bodies that were now finiſhed, if (as we ſhall ſoon ſee, the comets are included) than theſe words of *Moſes.* But if this will not ſatisfy, let the objector read, Pſal. xxxiii. 6. *By the word of the Lord were the heavens, made and* [even] *all the Hoſt of them.*

gether with our earth, conſtitute the Solar, or Planetary, Syſtem, in the language of aſtronomers; if in the language of MOSES, and the prophets, the ſame ſun, and the ſame planets, are conſtantly called the HOST OF HEAVEN, which, with our earth, conſtitute the ſame Syſtem, demonſtration can go no farther, to eſtabliſh the truth of our firſt propoſition, as far as it relates to the creation of the bodies of which it conſiſts, viz. "*That the Moſaic creation* "*is an hiſtorical account of the creation of the Solar, or Planetary Syſ-* "*tem, excluſive of every other being, or ſyſtem of beings in the* "*univerſe* *."

But this is not the doctrine of *Moſes* alone; for that all the bodies of our ſyſtem were thus created, at one and the ſame time; and that the beginning, in which *Moſes* ſays, they were created, muſt mean, (as we have ſaid (1), in the beginning of the exiſtence of theſe bodies, ſince time depends upon, and is meaſured by, their motions: this, I ſay, is not the doctrine of

* This interpretation will enable the Reader, to form a very clear, and diſtinct idea, of the extent of the *Moſaic* creation. "*Seneca* the Philoſopher, having conſi- "dered the phenomena of two remarkable comets of his time, made no ſcruple "to place them among the celeſtial bodies; believing them to be ſtars of equal du- "ration with the world, though he owns their motions to be governed, by laws "not as then known, or found out." [Dr. *Halley*'s preface—in *Whiſton*'s Philoſ. of Sir *Iſaac Newton*, p. 410.] But Sir *Iſaac Newton*, finding that the comets are evidently within the ſphere of the ſun's action, concludes they muſt neceſſarily move about the ſun, as the planets do. If therefore the ſun, and the moon, and the other planets, are *heavenly bodies* to us; the comets of our ſyſtem are as truly to be placed among our *celeſtial bodies*; and therefore there can be no doubt, that they are equally included in this account of creation. And, for the ſame reaſon, the Satel- lites of *Jupiter* and *Saturn*, being heavenly bodies, not only to their primaries, but to us, ſince the teleſcope has diſcovered them in our heaven; we ſcruple not to ſay, that they (and if time ſhall diſcover any other attending moons to them, or to any other primary,) are in the number of the bodies, which in the beginning GOD created.

(1) Page 5.

MOSES

MOSES alone: the Author of the epiſtle to the *Hebrews*, ſpeaking of the creation, by the Son of God, ſays, δι' ὃ καὶ τὸς αἰωνας ἐποιησεν· By whom alſo he made the WORLDS (1). And, Πιςει νοθμεν κατηρτισθαι τὸς αἰωνας· By faith we underſtand that the WORLDS were made by the word of God (2). But as the word καταρτιζω ſignifies to *perfect*, to *finiſh*, out of many parts, one complete whole; the words might be rendered—the worlds were perfected, finiſhed, and made one complete whole—one Syſtem. If this be admitted, theſe paſſages in the Apoſtle, will afford a ſtriking teſtimony to the juſtneſs of our interpretation of the words of *Moſes*. And in conſequence of this ſenſe of the word, Αιων, which frequently occurs in the writings of the New Teſtament, ἀπ' αἰωνος ſignifies, *from the beginning of the world*———*ſince the world began* (3). Προ των αἰωνων—προ χρονων αἰωνιων, are juſtly rendered, *before the world*——*before the world began* (4). Αιων, (except in the ſenſe *Hippocrates* uſed it, for the *Medulla Spinalis*, or a diſeaſe which affected that part) ſignifies, *eternity*, *an age*, or *the life of man* (5); but as the ſacred writers conſtantly uſe it for the WORLD, there muſt have been ſome very particular reaſon, for ſo uncommon a ſenſe of the word. Now as time, to the inhabitants of this earth, and indeed, of every planet in the Syſtem, began, with the making of the worlds, that is, of the ſeveral bodies of the ſyſtem, and is meaſured by the motions of thoſe bodies; to make τὸς αἰωνας, the AGES, and to make the WORLDS, that is, the heavenly bodies and the earth, whoſe motions meaſure, and conſtitute the ſeveral parts and portions of time, of which ages conſiſt, are in effect ſynonymous expreſſions. The *worlds*, therefore, and the *ages*, differ only as cauſe, and effect; which by a common metonymy, uſual in all ſorts of Authors, are frequently put one for the other.

(1) Heb. i. 2. (2) Chap. xi. 3. (3) Luke i. 70. Acts iii. 21.
(4) 1 Cor. ii. 7. 2 Tim. i. 9. (5) *Heſychius*, and *Suidas*.

This ſentiment is finely expreſſed in a very remarkable paſſage in *Plato*, where he ſays, "TIME, therefore, had its beginning, "and was created with the heavens, that as they had the begin- "ning of their exiſtence together, they might be diſſolved toge- "ther, if ever they ſhould ſuffer a diſſolution, and become an "exemplar, a model, of eternity (1)."—"To anſwer, therefore, "ſuch a deſign and purpoſe of God, in the *Geneſis* of time, in "order to create time, the ſun, and the moon, and five other "ſtars called planets, were created, for the diſtinction and the "conſervation of the different parts and portions of time (2)."

But to confirm the ſcriptural ſenſe, and uſe, of the word Αιων, let it be obſerved, that as *Moſes* deſcribes the beginning, not only of the world, that we inhabit, but of *Worlds, a Syſtem of worlds*; ſo Αιων, is the only word in the New Teſtament, (and perhaps in the *Greek* language) that can be made uſe of, to expreſs more worlds than one: for, as the *Greeks* knew no other, than Γη, the earth; Οικαμενη, the habitable world; Κοσμος, the world; Αιων, is the only name that knows any plural. And by the way, if this

(1) ΧΡΟΝΟΣ δ'ἐν μετ' Ουρανῳ γεγονεν, ἱνα ἁμα γεννηθεντες, ἁμα και λυθωσιν, ἐν πότε λυσις τις αὐτων γενηται, και κατα το παραδειγμα της ἀιωνιᾳ φυσεως· In *Timæo Tom.* III. Edit. *Serrani*. On this article, give me leave to propoſe the following query. If time, to the earth, and every planet, began with the creation of the Syſtem, may not ETERNITY, *a parte poſt*, be illuſtrated, by this conſideration of the *Geneſis*, and nature, of time; which appears to us, not ſo much the ſucceſſion, of our ideas, which is *duration*, as the meaſure of that ſucceſſion, by the natural, conſtant, and uniform revolutions of the heavenly bodies and the earth? For when the earth, and the heavenly bodies, ſhall ceaſe to move; or when we ſhall be removed from this earth, into a ſtate, where there will be no need of ſuch a meaſure of the ſucceſſion of our ideas, which by ſuppoſition is to be *endleſs*; ſhall we not then have done with time for ever? And will not ſuch a ſtate of things, be eaſily conceived to be ETERNITY, or ENDLESS DURATION?

(2) Ἐξ ἀν λογῳ και διανοιας Θεῳ τοιαυτης προς χρονῳ Γενεσιν, ἱνα γεννηθη χρονος, Ἡλιος και Σελην, και πεντε ἀλλα ἀστρα, ἐπικλην ἐχοντα πλανητες, εις διορισμον και φυλακην ἀριθμων χρονῳ γεσθε· *Id. ibid.*

interpretation,

interpretation, and the reaſon of the name be juſt, ſince at the time of the writing this epiſtle, no world, except that which we inhabit, was known, the Author muſt have been, an *inſpired writer*.

But to return to *Moſes:* Since, *In the beginning God created the heaven and the earth,* is a diſtinct propoſition; full and complete in itſelf, and conſequently, may be conſidered independently of the ſtate, or condition, of the bodies created, and of any of the changes they paſſed through, in their formation; the whole of the *Moſaic* doctrine of creation, ſtrictly and properly ſo called, is expreſſed in our third propoſition.

PROP. III.

" That when *Moſes* ſays, *God created the heaven and the earth,* " [the heavenly bodies and the earth,] he is to be underſtood to " mean, that GOD, out of nothing, made, or commanded into ex- " iſtence, the ſeveral maſſes of matter, of which theſe heavenly " bodies, and this earth do conſiſt."

There is not, perhaps, in the whole Bible, any paſſage that can raiſe in the human mind, ſo exalted and magnificent an idea, of the Majeſty of the Divine Being, as is this grand, this godlike, entrance upon the hiſtory of creation. " We muſt conceive as " well as we can (ſays L^d^. *Bolingbroke*) that God willed the world " to exiſt, and it exiſted (1.)" Thus then let us conceive of the words of *Moſes*; that GOD, in the beginning willed the heavenly bodies, the ſun, the moon, and every other planet, and comet, in the ſyſtem, with our earth, to exiſt; and they exiſted. But as the will of God, in every act of his power, exerted in the formation of theſe bodies, is expreſſed to us, in a manner ſuitable to omnipotence alone,——*Let it be—and it was ſo; when he ſpake, it was inſtantly done:* may we not help our conception of creation,

(1) Vol. II. p. 59.

by

by ſuppoſing, that an Almighty *Fiat*, immediately preceded the actual production of theſe bodies out of nothing? *Let there be light; and there was light*——fills the human mind with inexpreſſible wonder and aſtoniſhment, at the infinite eaſe, with which the Almighty works: but, if we might compare one act of the Divine Power, with another; how muſt the higheſt order of created intelligences, who are repreſented as witneſſes to creation (1), have been loſt in holy and rapturous amazement, to hear a voice, proceeding from the creating throne—*Let the bodies of the ſun, and every planet, and comet, in the Syſtem, exiſt.*——*And they exiſted.*

(1) *When the morning ſtars ſang together, and all the Sons of God ſhouted for joy*, Job xxxviii. 7.

CHAP.

CHAP. III.

A digreſſion, concerning the general notion of a fluid Chaos.

" Quis non novit ORPHEUM antiquum chaos eeciniſſe, et ejuſdem diſcretiones " et metamorphoſes? Orbemque jam completum intus et extra, ovo aſſimulaſſe? *Burnet. Archæol.* p. 163.

VARIOUS are the paſſages in heathen Authors, which ſeem to bear a great reſemblance, to the *Moſaic hiſtory of creation*; but none of them, can more juſtly be ſaid, to be abſolutely founded on his account of creation, than the notion of a FLUID CHAOS. For when the heavenly bodies, and the earth, were created; when the materials of the riſing worlds, the maſſes of matter, of which the bodies of the ſun, the moon, and all the other planets, with the comets of the Syſtem, had received their being; one of theſe bodies is deſcribed as a *dark, fluid, chaotic body: the* EARTH *was without form, and void, and darkneſs was upon the face of the deep, on the fluid ſurface of its chaotic maſs.* This is the true deſcription of a *fluid chaos*, according to the letter of *Moſes*, but the ſpirit of the doctrine of the *Moſaic chaos*, is comprehended in our fourth propoſition.

PROP. IV.

" That the ſeveral maſſes of matter, (of which the heavenly " bodies and the earth do conſiſt) were, at their creation, in a " chaotic ſtate; each of them a diſtinct, fluid, chaos; without " any form, except what aroſe from that particular gravity, or " tendency of their ſeveral particles, to the centres of their reſpec- " tive maſſes, which the Creator ſeems to have impreſſed on them " at the beginning."

This propoſition is the baſis, on which the *Coſmogony of Moſes* is founded. But as the *Phœnicians*, *Egyptians*, and the ancient pagan Poets, have founded their reſpective *Coſmogonies*, on a *fluid chaos*, *Moſes* has been accuſed, by the late Lord BOLINGBROKE, of having followed the general opinion (1); and, in particular, of having borrowed, not only the notion of a *chaos*, but even his whole account of creation, from the *Egyptians*; let us hear his Lordſhip's charge, and the teſtimony he brings to ſupport it.

" This notion of a fluid chaos, which we know to have been " very general, by *Plutarch*, and other authorities, was very *Moſai-* " *cal* too, and points up to an *Egyptian* original. The founder " of the *Ionic* ſect had it from thence moſt certainly; and *Moſes* " too, if we give any credit to *Simplicius*, who ſcrupled not to de- " clare, as I find him quoted by Dr. *Cudworth*, that the paſſages " in the firſt of *Geneſis*, about the creation of the world, were ta- " ken from *Egyptian traditions* (2)."

" Great men take great liberties, and expect to be believed on " their words (3)." But this expectation is unreaſonable and vain, becauſe great men poſſibly may be miſtaken; and though *the diſciples* of Lord *Bolingbroke have as good a right*, *as the diſciples of* Simplicius, or *any other Philoſopher*, *to uſe the* αὐτος ἐφη (4), yet thoſe who are in the ſearch of truth, will ever follow that prudential

(1) " To build a world is not ſo eaſy a thing as many a ſpeculative architect has " imagined. The Author of the Book of *Geneſis* begins his hiſtory by it." Vol. V. p. 284.

" The general opinion of all thoſe who have reaſoned about the creation or forma- " tion of the world, and that which *Moſes* himſelf follows, aſſumes that there was " originally a *chaos*, or confuſed maſs of matter, wherein all the elements, or firſt " principles of things, which exiſt in the material Syſtem, were contained. Whe- " ther this maſs was created or no, they thought it ſo neceſſary to be ſuppoſed, that " they could not go on one ſtep, in building a world without it." Vol. V. p. 288.

(2) Vol. II. p. 171. (3) Id. II. p. 164. (4) Id. ibid.

rule, which his Lordſhip has laid down for his diſciples, and which he himſelf profeſſes to follow; "Let us examine and "compare for ourſelves; look into the Authors they cite; but truſt neither their citations, nor their reaſonings (1). Let us then examine for ourſelves; let us look into Dr. *Cudworth*, for this famous paſſage of "*Simplicius*, who ſcruples not to declare, that "the paſſages in the firſt of *Geneſis*, about the creation of the "world, were taken from *Egyptian* traditions;" but among the numerous citations from *Simplicius* no ſuch paſſage is to be found in Dr. *Cudworth*. Dr. *Cudworth*, therefore, being out of the queſtion, the whole of Lord *Bolingbroke*'s accuſation, reſts on the authority of *Simplicius*; and what credit is due to his teſtimony, we learn from the Authors of the *Univerſal Hiſtory*, (for *there* the paſſage is to be found) who ſpeaking of the *Egyptian Coſmogony*, ſay, "We cannot omit obſerving, that it was thought to be ſo "notorious and confeſſed a thing, that the *Egyptians* held the "world not only to have had a beginning, but alſo to have been "made by God; that *Simplicius*, a zealous contender for the "world's eternity, affirms the *Moſaic* hiſtory of the creation of "the world by *God*, to have been nothing elſe but a fabulous "tradition, and wholly drawn from *Egyptian* fables (2)."

But leaving theſe dogmatical aſſertions of *Simplicius* and *Bolingbroke*, and taking reaſon and the nature of things for our guides, let us attempt to trace this general notion of a *fluid chaos*, as far as they will carry us; we then, perhaps, may ſee, whether it points up to an Egyptian, or to a much higher, original.

Though the human mind be capable of concluding with certainty, from the viſible frame of the univerſe, that it muſt neceſſarily have been formed, by a Being of infinite Power, Wiſdom, and Goodneſs, yet to frame any idea of its generation, or of the generation of a ſingle planet, is as much beyond the powers of

(1) Vol. V. p. 47. (2) Univerſal Hiſtory, Vol. I. p. 28. Edit. 8vo.

the moſt exalted human underſtanding, as it is for ſuch a limited intelligence to conceive, how a Being of unlimited power, exerts that power, in any one act of omnipotence. The ſeveral ſyſtems which compoſe that mighty whole, the Univerſe, may have been formed ſeparately, or together; they may have been made out of pre-exiſtent matter, prepared for theſe purpoſes by the almighty agent; or they may have been immediately commanded into being, from a ſtate of non-exiſtence: for we cannot ſay that God, the ſupreme Being, is Almighty, if he could not effect, what he willed to effect, in one way, or in another, as he, in his infinite Wiſdom ſhould chooſe. Now it is impoſſible, from the frame of the univerſe, to know, whether the ſeveral ſyſtems were formed ſeparately, or otherwiſe; or whether the ſeveral maſſes of matter, of which the ſuns, and their planets, &c. conſiſt, were firſt created, and then reduced into thoſe forms, and diſpoſed into that regular order, in which we now behold them. And on the ſuppoſition of a *fluid chaos*, (however general the notion has been) it is impoſſible to know, whether the whole, was formed from one univerſal confuſed maſs; or whether the ſeveral ſuns, and their reſpective planets and comets, were not each of them firſt produced, by the Creator, in a chaotic ſtate, and afterwards fitted for all the mechanical purpoſes of them, before he formed them into Syſtems. And it is equally impoſſible for us, from the conſtitution of our Syſtem, to know, whether it was produced from one grand *chaos*, or from as many, as are the bodies of which it is compoſed.

Since, therefore, this notion of a *fluid chaos*, has been ſo general, that there is no ſect, or nation, whatever, that does not derive their Διακοσμησις, the ſtructure of their world, from a *chaos*; and ſince there is nothing in the conſtitution of things, that could poſſibly lead mankind into this notion; nothing that could lead the ancient Philoſophers or Poets, to make *water*, or a *fluid chaos*,

(as

(as the *Greek* word ſignifies) rather than *fire*, the firſt principle (1); ſince, I ſay, the notion could not be taught by nature, it muſt have been originally derived from revelation: nor can it be conceived, that it ſhould have prevailed ſo univerſally, but by as univerſal a tradition, from ſome original revelation: and ſince the ſame arguments will prove, againſt *Moſes*, as againſt the antient Philoſophers and Poets, that he could not have learned this notion of a *fluid chaos*, from any thing in nature, it neceſſarily follows, that his account of the *chaotic* ſtate of our earth, muſt have been communicated to him, mediately, or immediately, by the Creator: now tradition has always a manifeſt relation to ſome fact; and, therefore, neceſſarily ſuppoſes the fact, to which it refers, to have been prior to the tradition; for from *nothing*, from *no fact*, nothing can be handed down to us. Now that the *Moſaic chaos*, is a deſcription of an hiſtorical fact, preſerved in the account of the beginning of things, in the firſt of *Geneſis*, from which, by tradition, the notion of a *fluid chaos* became general, will be made abundantly evident, from another very antient *traditionary doctrine*, which both the *Greeks*, and *Barbarians*, have ſo mixed and interwoven with the notion of a *fluid chaos*, that they have made them inſeparable one from the other; what I mean, is,

(1) As the chaos of theſe antient Philoſophers and Poets was, by ſuppoſition, prior to their gods, that is, to the ſun, and all the heavenly bodies, and from which they were generated; it was equally abſurd in them, to make *water*, the firſt principle, as it would have been to have aſcribed the beginning of things, to *fire*; becauſe, as the one is deſtructive of the other, water could no more have been the parent of fire, than fire could have produced water. But as the ſun is a globe of fire, the ſtrongeſt evidence of the abſurdity of its being produced from water is, the vaſtneſs of its body, in proportion to the other bodies in his ſyſtem; for, on a compariſon of its diameter, with the aggregate of the diameters of all the primary planets, that roll about him, it will appear, that the diameter of the ſun is, by computation, 822,148 miles; whereas the ſum of all their diameters, is no more than 233,784 miles; ſo that the quantity of viſible fire (whatever portions of that element may be deſſeminated throughout the bodies of the planets themſelves) is more than treble the quantity, of earth (or matter ſimilar to earth, and water in the whole ſyſtem.

The Doctrine of the MUNDANE EGG.

The learned Authors of the *Univerſal Hiſtory* obſerve, " That " *Orpheus*, among other *Eaſtern* learning, ſeems to have firſt in- " troduced among the *Greeks*, the Doctrine of the MUNDANE " EGG, which, in all probability, he learned from the *Egyptians*, " who repreſented the world, by that ſymbol, as many other " antient nations did. The *Phœnicians* made their *Zophaſemin*, " which were the celeſtial bodies, *oviform*; and worſhipped an " EGG, in the *Orgia* of *Bacchus*, as an image of the world. And " the ſame compariſon or reſemblance was made uſe of by the " *Chaldæans*, *Perſians*, *Indians*, and *Chineſe*; and this not only " for its external figure, but alſo for the inward compoſition of " it; the ſhell repreſenting the heaven, the white the air, and " the yolk the earth.—Hence *Plutarch* obſerves, that the queſ- " tion, which was the elder, the *Egg*, or the *Hen*, was not a trivial " inquiry; but according to the *Orphic* doctrine, comprehended the " antient generation of all things: and the Author of the hymns " attributed to *Orpheus* makes the firſt-born god, named by the " *Greeks*, PHANES, to be produced from an *Egg*. This was the firſt- " begotten god, mentioned by *Athenagoras*, to have been hatched " from the *Egg*, as the followers of *Orpheus* taught (1)." " An " *Egg*, (ſays Lord *Bolingbroke*) was the famous ſymbol of the ge- " neration, as well as figure of the world; and the *Thebans*, who " were the moſt antient *Egyptian* Dynaſty, had an hieroglyphical " repreſentation of the Divinity, with an *Egg* coming out of his " mouth; which ſymbol of an *Egg*, was adopted by the *Phœnici-* " *ans*, and by the *Perſians*, and became an object of worſhip in " the *Orgia*, or myſteries of *Bacchus* (2)."

But whence had the *Egyptians* this famous doctrine? This ſurely is not a *trivial inquiry*. There muſt have been ſome uncom-

(1) Univerſal Hiſtory, Vol. I. 34. (2) Bolin. Poſt. Works, Vol. V. 250.

mon foundation for ſo very extraordinary a ſymbol, among a people, who were very early, and, to a proverb, famous for wiſdom and learning: and ſince this doctrine of the EGG is almoſt as general as that of a FLUID CHAOS, and, as we ſhall ſoon ſee, ſo cloſely connected with it, it is perhaps more than probable, that they had the ſame original; that is, that they were both derived from the ſame original hiſtorical fact, or the circumſtances that attended ſuch fact.

It is well known, that "The *Theogonia* of the ancient Pagans, "their *Geneſis* and generation of *gods*, was really one and the "ſame thing with the *Coſmogonia*, the *Geneſis* and generation of "the *world*, and indeed both of them underſtood of a temporary "production both of theſe gods and the world (1)." "The ſame "thing is ſufficiently manifeſt alſo—from *Heſiod*'s own *Theogonia*," "—where we plainly ſee, that the generation of the gods, is the "generation of the earth, heaven, ſtars, ſeas, rivers, &c. (2) "But there is a much more methodical and complete deſcription "of this ancient *Coſmogony*, given by *Ariſtophanes*, *(in Avibus)* "whenceſoever he had it. He writes, that firſt were *chaos*, black "*Erebus*, and wide *Tartarus*, but neither earth, nor air, nor hea-"ven: that night, with ſable wings, laid the firſt *Egg* of wind in "the vaſt boſom of *Erebus*; from whence, in proceſs of time, iſſu-"ed amiable *Love*, ſhining with wings of gold, like to impetuous "whirlwinds; that *Love*, coupling with the obſcure *chaos*, in-"gendered animals and men; but that there were no gods be-"fore *Love* mingled all things, from which mixture of things "one with another, the heaven and the earth were generated, "and the whole race of immortal gods (3).

Now abſtracting from this wonderful ſtory of the *Egg*, of which *Moſes* is abſolutely ſilent, (and his ſilence is a demonſtration of

(1) Cudworth's Intellectual Syſtem, Vol. I. p. 234. ſecond edition.
(2) Id. ibid. p. 238. (3) Univerſal Hiſt. Vol. I. p. 36.

the

the priority of the notion of a *chaos*, to the doctrine of the *Mundane Egg*;) the *chaos* of *Ariſtophanes*, as a *chaos*, is manifeſtly the ſame with the *Moſaic* account, of the ſtate of things, before the formation of any of the bodies of the Solar Syſtem; when there were neither earth, nor air, nor heaven: they are both deſcribed, a dark, confuſed, heterogeneous mixture of things, without any form or regularity; but there is one remarkable circumſtance, in which they differ extremely. The *chaos* of *Moſes*, is confined expreſly, to our earth; though when the Hiſtorian had given us the divine proceſs of its formation, he attributes a ſimilar ſtate of things, to the ſun, and to every planet in the Syſtem (1), whereas the *chaos* of the *Poet* extends to the utmoſt limits of the univerſe (2). But this difference is eaſily to be accounted for, it being the very ſame, as the difference between the *chaos* of *Moſes*, and that of his moſt antient interpreters: *Moſes* introduces his *chaotic* ſtate of the earth, by aſſerting that, *In the beginning God created the heavens and the earth: and the earth was without form and void, and darkneſs was upon the face of the deep.* By the heavens and the earth, theſe antient interpreters underſtood, the wide extended univerſe: in conſequence of this interpretation, *tradition*, very early applied to the whole univerſe, what *Moſes* had ſaid of the earth, that *it was without form and void, and darkneſs was upon the face of the deep:* hence, the Poet's *wide Tartarus*, and the *vaſt boſom* of *Erebus*.

Thus far, then, *Ariſtophanes* agrees with *Moſes*, in the notion of a *fluid chaos*; and with his interpreters, in its extent. But the grand difference between the two *Coſmogonies*, (which we hinted

(1) See chap. IV. of the formation of the Syſtem.

(2) See its deſcription, in the text. In like manner *Sanchoniatho* the *Phœnician* hiſtorian, affirms, "that the principle of the univerſe was a dark and windy air, "or a wind made of dark air, and a turbulent evening *chaos*; and that *theſe things* "*were* boundleſs, and for a long time had no bound or figure." Dr. *Cumberland's Sanchoniatho's Phœnician* Hiſtory, p. 18.

above) is, that *Moſes* was an abſolute ſtranger to the doctrine of the *Mundane Egg*. Now if " *Orpheus*, who ſeems to have firſt in-" troduced among the *Greeks* this doctrine, learned it from the *Egyp-*" *tians*, who repreſented the world by that ſymbol, as many other " antient nations did: or if he had learned it from the *Phœnicians*, " who made their *Zophaſemin*, which were the celeſtial bodies, *ovi-form*; ſince the notion of a *fluid chaos*, and the doctrine of the *Mundane Egg*, were inſeparably connected in their *Coſmogonies*, it is impoſſible, that *Moſes* ſhould have borrowed his *fluid chaos*, from the *Egyptians*, or from any other antient nation, unleſs he had learned from them, this doctrine of the *Egg*: and therefore, not only the notion of a *chaos*, was elder than the doctrine of the *Egg*, but the writer, who has founded his *Coſmogony*, in a *chaos*, without the leaſt intimation of a *Mundane Egg*, muſt have been prior, to all other antient writers, who have taught this ſtrange doctrine.

But though *Moſes* knew nothing of this doctrine, his moſt antient interpreters have made him the author of another, viz. the doctrine of *Incubation* (1); which in a hiſtory of creation, naturally leads to the original, of this traditionary doctrine of a *Mundane Egg*. For, though the firſt act of the divine Power, in the formation of the earth from its *chaos*, is beautifully and ſtrongly expreſſive, of God's communicating to it, a diurnal motion,—*And the Spirit of God moved* [impreſſed a violent motion] *upon the face* [the ſurface] *of the waters*; yet theſe interpreters have taken away the agency of an active principle, by aſſerting that this Spirit of God was no other than, the AIR, or WIND of God; that is, a MIGHTY WIND (2), that moved upon the ſurface of the watery *chaos*;

(1) Of this doctrine of Incubation, fathered on *Moſes*, by his interpreters, and the connexion between it and the *Orphic* doctrine, ſee *Moſes and Bolingbroke*, p. 27—31.

(2) *Plerique* Hebræorum *ventum elementalem, intelligunt, ob vehementiam dictum ventum Dei, ut montes Dei, et Ninive dicitur civitas magna Dei, (nam quod Deo magnum, id ſæpe*

chaos; and that the motion of this mighty wind, had a manifeſt alluſion to the action of *Incubation* (1), which doctrine is alſo taught by thoſe who allow this Spirit to be an active principle.

ſane magnum ſit oportet.) Poli Synopſ. "*The Spirit*, or Air, *of God*, *moved upon the* "*face of the waters*; the original word, which in our tranſlation we render *Spirit*, "equally ſignifying either *Spirit*, or *Air*, or *Wind*, or *Breath*——And as for this "atmoſphere being called, the *Air* of GOD, it is a method of ſpeaking common to "the *Hebrews*, whenever they had a mind to expreſs any thing, that was high, "elevated, or eminent in its kind, to call it a thing of God,——the mountains of "God,—the cedars of God;——the atmoſphere, therefore, may well be called, "*the air of* GOD, on account of its elevation, and the great height of its expan- "ſion, over the ſurface of the waters. And that the *Jews* underſtood this paſſage "in this ſenſe, appeareth plainly, from the *Chaldee* paraphraſe of the learned *Onke-* "*los*, on this verſe—And the air BLEW *from* GOD *on the ſurface of the waters*, which "continueth to be the common opinion among the *Jews*; and was alſo the opinion "of *Tertullian* and *Theodoret*." Dr. *Clayton*'s Vindication of the Hiſtory of the Old and New Teſtament. Part II. p. 48.

(1) "*Dicitur in creatione Dei Spiritus motitaſſe ſe ſuper faciem aquarum, nempe ut* "*incubatione ſua vim vivificam aquis inderet, ut ex ijs cætera emergerent.*" Bocharti *Hierozoic.*

"*Ut volucres primum pendulæ volitant, ſuper ova et pullos, deinde iis incubant, calorem* "*aſpirant, fovent, animant: Ita Spiritus Sanctus vitali infuſo calore, prolificam vim aquis* "*largiebatur.*" Poli Synopſ.

"It is a metaphor from birds hovering over, and ſitting upon, their eggs, and "young ones, to cheriſh, warm, and quicken them." *Pool*'s *Annot.*

"The word we have tranſlated *moved*, ſignifies literally brooded upon the wa- "ters, as a hen doth upon her eggs:—Now the Spirit of God moved upon the wa- "ters, that by its *Incubation* (as we may call it) it might not only ſeparate—thoſe "parts which were jumbled together, but give a *vivific* virtue to them, to produce "what was contained in them." *Patrick*'s *Commentaries.*

Thou, O Spirit——————————
——————————Thou from the firſt
Waſt preſent, and with mighty wings out-ſpread
Dove-like, ſat'ſt brooding on the vaſt abyſs,
And mad'ſt it pregnant. MILTON.

Now

Now if this motion of the air, or wind, or even of the Spirit of God, upon the ſurface of the watery *chaos*, has, from ſo remote antiquity, been thought to allude, and refer, to *Incubation*, and if *Incubation* be the action of a hen, or any other bird, brooding upon her eggs, can we be at a loſs to diſcover, whence *Ariſtophanes* had his *Coſmogony*, when we find the traces, of ſuch a groſs interpretation, preſerved in a Pagan Poet? Does not the doctrine of the *Mundane Egg*, naturally flow, from this ſuppoſed doctrine of *Incubation?*

To juſtify this ſentiment, let us compare the deſcription of the antient *Coſmogony* given by *Ariſtophanes*, with this doctrine of *Incubation*, as it is taught by the interpreters of *Moſes*. In order to this we muſt take the liberty of giving the deſcription in the original.

Χαῶ ην, κὴ νυξ, ἐρεβῶ τε μελαν πρωτον· κὴ Ταρ῀αρῶ ἑυρυς·
Γη δ'ὐδ' ἀηρ, οὐδ' οὐρανῶ ἡν· ἐρεβυς δ'ἐν ἀπειροσι κολποις
Τικ῀εα πρωτιϛον ὑπηνεμιον ιυξ ἡ μελανοπ῀ερῶ ὠον·
Ἐξ ὧ περιτελλομεναις ὡραις ἐβλαϛεν Ἐρως ὁ ποθεινῶ·
Στιλβων νωτον π῀ερυγοιν χρυσαιν, ἐικως ἀνεμωκελοσι δινα῀ις·
Οὗ῀ῶ δε χαει π῀εροεντι μιγεις νυχιω, κα῀α Ταρ῀αρον ἑυρυν,
Ἐνεοτ῀ευσε γενῶ ἡμετερον, κὴ πρωῖον ἀνηγαγεν ἐς φως,
Προ῀ερον δ'οὐκ ἡν γενῶ ἀθανα῀ων, πριν Ἐρως συνεμιξεν ἁπαν῀α.

Now as " this paſſage, which is conceived, not without reaſon, " to have been a piece of the old atheiſtic ſyſtem, is ludicrouſly " introduced in a comedy (1);" the Poet could not, in all nature, have furniſhed himſelf with ſuch a foundation for his fable, as this metaphor from *Incubation*, afforded him: and what bounds could be ſet to a fruitful imagination, where his ſubject had no bounds? Here was a *chaos*, and *darkneſs*, *infinite*, *coeval*, and

(1) Univerſal Hiſtory, Vol. I. p. 37.

prior to any other being, gods or men; the Poet, therefore, had nothing more to do, than to follow the tradition, from the earlieſt antiquity, concerning this MIGHTY WIND, *ſitting* and *brooding over* the INFINITE, DARK, ABYSS, and to carry on the prolific metaphor.

Accordingly, DARKNESS, or in the poetic ſtyle, NIGHT, is introduced, in the only character in nature, proper to *Incubation*, as a bird; Νυξ μελανοπτερος, her wings are black, as darkneſs itſelf; and as *Incubation* neceſſarily ſuppoſes one *Egg*, at leaſt; this bird lays a moſt wonderful one; ὑπηνεμιον ωον· not an EGG of WIND, according to the ſenſe of this paſſage given above (1), for with great deference to thoſe learned Gentlemen, it cannot eaſily be imagined, that the Poet would uſe the word ὑπηνεμιον, in a ſenſe, that was abſolutely inconſiſtent with the deſign of his fable: if Night was to lay this firſt Egg, is it poſſible, that it ſhould be an EGG of WIND, when he makes it a moſt prolific one? It is true, ὑπηνεμια ωα, are *Ova ventoſa, irrita, addle* Eggs; thus *Ariſtophanes* himſelf, in his *Dædalus*, πολλαι των αλεκτρυονων βια ὑπηνεμια τικτουσιν ωα πολλακις· but here, the Poet, in the uſe of the word, keeping in his view, the antient tradition, of a mighty and impetuous wind, hovering over an infinite dark abyſs, ſeems to have preſerved the original, and literal ſenſe; ὑπηνεμιοι· ὑπο τον ανεμον· *Suidas*: to which the editor adds, the following note: ὑπηνεμιοι, *ſcribe*, ὑπηνεμοι· *Sophocles*, *Antigone*, l. 417.

Καθημεθ' ακρων εκ παγων ὑπηνεμοι·
Conſedimus locis in ſummis ſub ventum.
Scholiaſtes. ὑπηνεμοι· αντι του ὑπο τον ανεμον· ουκ εναντιον του ανεμου·

Now this original, literal, ſenſe of the word ὑπηνεμιον, UNDER THE WIND, ſets the paſſage, obſcure as it is, in a very different

(1) Page 37.

point

point of view, and renders it expreſſive of that part of the antient tradition, which teaches, that it was a *mighty Wind*, that moved *upon*, and hovered *over*, the dark watery *chaos—Night with ſable wings, laid the firſt Egg under the Wind, in the vaſt boſom of* Erebus.

But, to proceed; as this Egg was, by ſuppoſition, prior to every other Being, one might have expected that it ſhould have contained, in its infinite ſhell, every thing that was to have exiſted; but as it was an abſurdity too great, for atheiſm itſelf, to have ſuppoſed, that every thing in nature could proceed from NOTHING; (for night and darkneſs are mere negations of being;) from this wonderful *Egg*, the Poet ſays, in proceſs of time, περιτελλομεναις ὡραις· *Scil.* ὡραις Ἐπωασμω, at the end of the time of *Incubation*, proceeded an active principle, (for that muſt have been an active principle, from which every thing in nature was to derive its being,) by the name of, Ἐρως ὁ ποθεινος, amiable Love, which by its all-powerful influence on the dark, unbounded abyſs, gave being both to gods and men.

And now the Poet's imagination begins to glow, with the fire ſtolen from off the altar of *Moſes*. *The Spirit of God*, (ſays *Moſes*) *moved*, impreſſed a violent motion, *upon the ſurface of the waters*, that were immerſed in darkneſs: inſtead of this active principle, this almighty agent; his interpreters, and from them, the moſt antient tradition, have introduced a *mighty*, and *impetuous Wind*, moving upon, and hovering over the dark abyſs, to quicken and viviſy the watery *chaos*, for the production of things. And here the active principle of the Poet appears, εἰκως ανεμωκαστι δινῃς (1), in the likeneſs of a *mighty Wind*, the moſt impetuous of winds: the expreſſion is very *Moſaical* (2); (as interpreters have made it *Moſaical*) *the wind of God—a mighty Wind.*

(1) Δινη, it is true, ſignifies, a *whirlwind*, which as it moves circularly, was the moſt proper word, to expreſs its effects, in mixing all things in the unbounded *chaos*. (2) See p. 32.

When a fable is founded on tradition, from an hiſtorical fact, or facts, miſrepreſented or miſunderſtood, it muſt be expected that confuſion will have ſome place in the compoſition. " The " *Coſmogony* of *Heſiod*," is ſomewhat confuſed, beginning twice " from the *chaos* (1)." In the ſame manner our Poet begins his, twice, from a *Bird*. But there was, perhaps, a reaſon for this conduct; as his fable began with wings, it was neceſſary it ſhould end in character: he had furniſhed *Night*, with *ſable wings*; before, therefore, he could with any propriety ſay, that amiable Love coupled with the obſcure *chaos*, he gives this active principle, *wings of gold*; when mixing with the fable-winged, wide-extended *chaos*, it ἐνεοττευσε γενϑ. ἡμετερον, brooded over, and hatched the race of mankind, and all the immortal gods. Thus, as the fable was originally founded on, it is finiſhed by, this wonderful doctrine of INCUBATION. And thus it appears, that the *Coſmogony*, and the *Theogony* of the Poet is the ſame.

By this time the candid, and unprejudiced Reader, will be able to judge, which of the two has the beſt title to priority, the *Moſaic*, or the *Egyptian*, *fluid chaos*. Were the late noble Lord now living, we could venture to appeal, even to his Lordſhip, whether it was poſſible for *Moſes*, to borrow his plain, ſimple, rational, account of the beginning of things, from *nothing*, from a ſtate of *non-exiſtence*, by the agency of Omnipotence; and of the ſtate of our earth, whilſt it was a mere maſs of unformed matter, before any ſeparation of its earthy and watery parts was produced, by the ſame almighty Power; whether, I ſay, it was poſſible for *Moſes* to borrow his account, from a wild, extravagant, and unintelligible fable, of the original chaotic ſtate of the univerſe; that is, of innumerable worlds, even ſyſtems of worlds, when ſuch an immenſe *chaos* never exiſted, except in the imagination of Philoſophers and Poets?

(1) Univerſal Hiſtory, Vol. I. p. 36.

But to conclude, this neceſſary digreſſion from our main deſign; if ever there was a *fluid chaos*, as *Moſes* in a profeſſed hiſtory of creation, has expreſly declared, on the authority of the Creator; and if tradition, univerſally, and *Ariſtophanes*, in particular, on the credit of univerſal tradition, atteſt to the truth of ſuch a fact, (and tradition neceſſarily ſuppoſes ſome preceding fact,) let us ſtrip this account of the *chaos*, of its poetical dreſs, and ſeparate the *fact*, from the *fable*, and it will appear, that the *Egyptians*, and other antient nations, have borrowed the notion of a *fluid chaos*, by tradition, from the one, particular, original fact, preſerved in the writings of the Author of the book of *Geneſis*. But the demonſtration of ſo intereſting a truth is reſerved to the next chapter.

CHAP.

CHAP. IV.

Of the Formation of the Syſtem.

Jam conſtat omnibus, tellurem eſſe Planetam; multoſque eſſe Planetas, præter tellurem, ejuſdem indolis, ſimiliſque materiæ et formæ: quos omnes probabile eſt, eundem, habuiſſe ſuæ originis modum et principium: nempe, unumquemque ortum eſſe e ſuo chao.——ſin coævos feceris, tot oportebit ſupponere chaos, quot ſunt primarii Planetæ. *Burnet. Archæol.* p. 413.

The Firſt Day.

HAVING traced the general notion of a *fluid chaos*, up to its original, we come now to the Formation of the Syſtem, on the true *Moſaic* doctrine of the *chaos*, as contained in our fourth propoſition;

PROP. IV.

"That theſe ſeveral maſſes of matter, [of which the heavens, "the heavenly bodies, and the earth, do conſiſt] were, at their "creation, in a chaotic ſtate; each of them a diſtinct *fluid chaos*; "without any form, except what aroſe from that particular gra- "vity, or tendency of their ſeveral particles, to the centres of "their reſpective maſſes, which the Creator ſeems to have im- "preſſed on them, at the beginning."

For, if in the beginning, God created the heavenly bodies, the Sun, the Moon, and the other planets, &c. when he created the Earth; and if the Earth, at its creation, was without form and void, a mere confuſed maſs of matter, whoſe ſurface, and parts contiguous, to a conſiderable depth, were water; (for darkneſs was upon the face, the ſurface of the DEEP;) it is very natural to

to ſuppoſe that theſe heavenly bodies, the ſun, the moon, and the other planets, &c. which from a ſimilar ſtate of non-exiſtence, were commanded into being, at the ſame time with the earth, came out of the hands of the Creator, in ſimilar circumſtances; that is, that they likewiſe, were without form and void, mere confuſed maſſes of matter, whoſe ſurfaces, and parts contiguous, to a conſiderable depth, were water. It is natural, I ſay, to ſuppoſe, this was the caſe; but it is much more than a ſuppoſition: for, when *Moſes* had given us the particulars of the divine proceſs, in the creation, and the formation, of the ſeveral bodies in the ſyſtem, he ſums up the whole, in one comprehenſive word (1)—THUS, ——THUS, the heavens, the heavenly bodies, and the earth were finiſhed,

(1) Gen. II. 1. Or THUS, the heavens, the heavenly bodies, even all the *hoſt* of them, and the earth were finiſhed. See the paraphraſe. But here, perhaps, we ſhall be told by ſome critic, that the *vau*, which our tranſlators have rendered THUS, ſhould have been tranſlated, as the *Septuagint* have it, AND; *and the heavens and the earth were finiſhed.* But as among the various ſenſes of the *Hebrew*, *vau*, (and ſo of the *Greek* Και,) which can be determined only by the context, it is, not infrequently, expreſſive of the manner of an action; and anſwers to, *ſic*, *ita*, *in hunc modum*. 1 Sam. XXX. 18. *Thus David* recovered all;——2 Kings V. 27.—*Thus* he went out from his preſence;—Ezek. IV. 5.——*So* ſhalt thou bear the iniquity;—Matth. XV. 6. *Thus* have ye made—XXVII. 64. *So* the laſt error ſhall be worſe than the firſt. So *Moſes*, by repeating the ſame ſentiment in the context, in other, but very emphatical language, has fixed the ſenſe of the particle to————*Thus*,——*in the ſame manner as*; THESE *are the generations of the heavens, and of the earth, when they were created, in the day that the Lord God made the earth, and the heavens*, chap. II. 4. The tranſpoſition of the words *heavens* and *earth*, in the ſame verſe, is very remarkable; *Moſes* does not ſay, in the day that the Lord God made the *heavens* and the *earth*, which would ſound like a vain tautology, but the *earth* and the *heavens*: for excepting God's giving the earth its diurnal motion, and at the ſame time preparing the light, even the ſun, by making it a globe of fire, on the firſt day; the apparent ſubject of the other five days work, according to the letter of *Moſes*, was, the making of the earth. As if he had ſaid, thus have I given a general account of the creation of the bodies of the ſun, the moon, and all the planets, &c. and the particulars of the formation of the ſun, and of every planet, which by the ſame regular, and gradual proceſs, as the earth underwent, were reduced into the order, in which they now appear. And as this interpretation

finiſhed, even all the hoſt of them. THUS, that is, in the ſame manner, and on the ſame days of our earth, as he had particularly ſpecified in his firſt chapter.

Now,

pretation is confirmed by the repeated expreſſions of *Moſes*, concerning the extent of the creation; *God ſaw every thing that he had made*, ch. I. 31.—*God ended his work*; ——*his work which he had made:* II. 2.—*all his work which God created to make*, ver. 3. And here, (if the Reader will excuſe the length of this note) we cannot omit to obſerve, that from theſe laſt cited words, it is evident, that ALL GOD'S WORK, was not, could not poſſibly be, (as Mr. *Whiſton* aſſerts,) his making our ſingle earth. "The *Moſaic* creation, is not a nice and philoſophical account of the "origin of all things; but an hiſtorical and true repreſentation of *the formation of* "*our ſingle earth* out of a confuſed chaos, and of the ſucceſſive and viſible changes "thereof each day, till it became the habitation of mankind." *Whiſton*'s *Theory*, p. 3. ſecond edition. The firſt falſe ſtep that this learned Gentleman took, and which naturally led him into ſuch a labyrinth of error, concerning the *Moſaic* creation, was, his totally excluding the very firſt words of *Moſes*, from *the ſix days work*, "The very firſt words of *Moſes* plainly imply that the production of all things out "of nothing was precedaneous to the ſix days work." (Id. p. 4.) The anſwer to this is ſhort, *Moſes* ſays, *In the beginning God created the heaven and the earth: Whiſton* ſays, *Before the beginnning God created the heaven and the earth.* The words of *Moſes* are expreſs, that in *ſix days*, the Lord made heaven and earth; Exod. XX. *Whiſton* inſiſts, that in ſix days the Lord made, *not the heaven and the earth*, but *our ſingle earth.* In the ſame manner is the account of creation confined, (by the late learned and very Reverend *Doctor Clayton*, Biſhop of *Clogher*) to this earth, and its atmoſphere. "*In the beginning God created the heaven and the earth*, that is, in the begin-"ning of the creation of this world, God created the materials of which this ter-"raqueous globe, together with its incumbent atmoſphere, were compoſed; for "as I take it for granted, that by the word EARTH, *Moſes* meaneth this terraqueous "globe, which we inhabit, ſo by the word HEAVEN, I ſuppoſe, he means, only that "atmoſphere or firmament of air which ſurroundeth this globe of earth, and which "God called *heaven*, it being the ſame word in the original, that is uſed in both "places." Vindication of the Hiſtory of the Old and New Teſtament, Part II. p. 43. Similar to this interpretation is that of the late Reverend Doctor *Jennings*, who, (miſtaking the firſt words of *Moſes*, for "*the title*, or *general contents*, of the "whole following account, as Mr. *Whiſton* had, for "*the preface* to the *Moſaic* "creation,") as poſitively aſſerts, that they "expreſly limit it to the Mundane "creation, even the *heaven* and the *earth*. And by the heaven in this chapter, is "meant nothing but the *firmament*, or air, which ſupports the clouds, as appears from

Now, if the ſeveral bodies were finiſhed in the manner, and in the ſame portions of time, ſpecified in his account of the ſix days work, the changes through which they ſeverally paſſed, in their formation, muſt have been the ſame, through which the body of the earth paſſed, from day to day, till it was finiſhed.

" from ver. 7. and 8. *God made the firmament and divided the waters which were under* " *the firmament, from the waters that were above the firmament, and he called the firma-* " *ment* HEAVEN. The *Moſaic* account of the creation ſeems plainly therefore, to " be a deſigned account of the creation of this planet only, viz. the earth and its " atmoſphere, with its various furniture; the ſun, and many, at leaſt, of the ſtars " being, it may be, created before. Though it is not unlikely, that the moon, be- " ing a conſtant attendant on the earth, and deſigned, in a good meaſure, for the " uſe of it, was created at the ſame time." (*Appendix to the Uſe of the Globes*, p. 127.)

Though the particular proofs we have brought for the true *Moſaic* ſenſe, and uſe, of the word *heaven*, or *heavens*, are ſufficient to eſtabliſh the ſuperior authority of the divine Writer, in this material point; it will not be improper, in anſwer to his Lordſhip to ſhew, that if there were no ſuch particular proofs, his interpretation is entirely founded on a ſuppoſition, which has no other ſupport than an aſſumption of his own, that is inconſiſtent with the interpretation of theſe very words, that his Lordſhip gives in the ſentence immediately preceding this aſſumption. " *In the* " *beginning God created the heaven and the earth*; that is,—God created the materials, " of which this terraqueous globe, together with its incumbent atmoſphere, were " compoſed." *(ut ſupra)* Now it is very evident, that by the word *Earth*, *Moſes* could not mean this terraqueous globe, becauſe, by his Lordſhip's confeſſion, it was not a terraqueous globe, but only the materials of which it, and its incumbent atmoſphere, were compoſed. For when the materials, the matter, was created, it was *without form*, and therefore could not be a *terraqueous globe*, till the Creator had induced that *form*, but a mere *chaos*. And as his Lordſhip's notion of the heaven, being nothing but the atmoſphere, is built upon this groundleſs ſuppoſition, and by the word *Earth*, *Moſes* could not mean our terraqueous globe, it is impoſſible, that by the word *Heaven*, he could mean the *atmoſphere*, becauſe there was, as yet, no terraqueous globe, and conſequently there could be no heaven, no atmoſphere to ſurround what was not.

On the reaſoning of the other learned Gentleman, let it be obſerved; that if, becauſe " God called the firmament heaven," it follows, that " the words, *In the be-* " *ginning God created the heaven and the earth*, limit the *Moſaic* account to the creation " of the earth and its atmoſphere;" then becauſe God called the dry land earth, it will juſt as conſequentially follow, that theſe words limit the *Moſaic* account to the

finiſhed. It is true, the ſun being a body, *ſui generis*, and from its peculiar nature, and uſe, in the Syſtem, required a change peculiar to itſelf, which was effected by God's ſaying,—*Let there be light*—and inſtantaneouſly the body of the ſun became a globe of fire; *and there was light*; yet as there are ſeveral phænomena, in the body of the ſun, ſimilar to thoſe that appear in the earth

creation of the *dry land*, (excluſive of the waters) and the firmament, or air that ſupports the clouds. But to put an end to this diſagreeable note: it is very evident, that in whatever ſenſe the words, *heaven* and *earth*, are to be underſtood in chap. I. 1, whether by *Moſes*, or his interpreters, they muſt have the ſame meaning in chap. II. 1, 4. Let us try how theſe ſeveral paſſages will bear theſe interpretations.

DR. CLAYTON.

Gen. I. 1. In the beginning God created the atmoſphere, or firmament of air, and the terraqueous globe.

II. 1. Thus the atmoſphere, or firmament of air, and the terraqueous globe were finiſhed, and all the hoſt of them.

4. Theſe are the generations of the atmoſphere or firmament of air, and the terraqueous globe, when they were created, in the day that the Lord God created the terraqueous globe and the atmoſphere or firmament of air.

DR. JENNINGS.

Gen. I. 1. In the beginning God created the firmament, or air that ſupports the clouds, and the earth.

II. 1. Thus the firmament, or air that ſupports the clouds, and the earth were finiſhed, and all the hoſt of them.

4. Theſe are the generations of the firmament, or air that ſupports the clouds.

On the ſame ſandy foundation is built that moſt unintelligible hypotheſis of "that "*truly learned and uſeful Author*, John Hutchinſon, *Eſq*;" (as his editors ſtyle him) though he has greatly improved on the notion of theſe Gentlemen: they allow only one atmoſphere, or body of air to our earth; and then modeſtly ſay, In the beginning, God created this air, and the earth; but this learned eſquire, in contradiction to ſcripture, reaſon, and common ſenſe, inſiſts, that in the beginning God created THE AIRS, and this earth, that is, more atmoſpheres to the earth than one; for that is a neceſſary conſequence to his taking the firmament or expanſe, for heaven, (which is indeed the true *Moſaic* ſenſe of the word,) and then giving the word AIR, a plural form, in which it never yet appeared, in any language.

and the other planets, the body of the ſun muſt have paſſed through the ſame changes, as the earth, and the other bodies of the Syſtem did, to produce ſimilar phænomena. Now if the other bodies paſſed through the ſame changes, (except as above excepted,) the ſtate in which theſe bodies were, at their creation; that is, before any change had paſſed on them, muſt have been the ſame: but the earth at its creation, before it ſuffered any change, was without form and void, and darkneſs was upon the face of its deep; upon its fluid ſurface; the ſun therefore, and the other heavenly bodies, muſt have been in the ſame ſtate; each of them without form and void; darkneſs muſt have been upon the face of each of them; and as it was the fluid ſurface of the earth, that was covered with darkneſs, the ſurfaces of every body in the Syſtem, muſt have been in a fluid ſtate.

Now that the body of the ſun was, at its creation, without form, and void of light and heat, is evident, becauſe darkneſs was upon the fluid ſurface of the earth, and conſequently on the fluid ſurfaces of every body, that was in the beginning created with the earth, agreeable to Prop. VI. "That the immenſe maſs "of matter, of which the body of the ſun conſiſts, was, [by "Prop. IV.] in a chaotic ſtate, void of motion, light, and heat; "darkneſs muſt neceſſarily have been upon its fluid ſurface; and "conſequently, upon the fluid ſurfaces of every body in the Syſ-"tem." And that every other of the heavenly bodies, were without form, is evident, becauſe they were all formed in the ſame manner, as the earth was formed, [Prop. X.]

This propoſition needs no other proof, than the application of theſe ſeveral changes, to the ſun, and every primary planet. We ſhall inſtance in the application of this doctrine to the ſun.

In the beginning, God created the heavenly bodies (for the earth is a heavenly body, to every primary planet) and the ſun. *And the* ſun *was without form, and void, and darkneſs was upon the face of the deep: and the Spirit of God moved*, impreſſed a violent motion, *upon the face of the waters*; upon its fluid ſurface. *And God ſaid, Let there be light*;——and the immenſe body of the ſun, inſtantaneouſly became a globe of fire——*and there was light*.

Though we would not lay too great a ſtreſs, on the bare etymology of a word, becauſe various, and contradictory opinions have been founded, on as various and contradictory derivations of the ſame word; (a more lively and remarkable inſtance of which the Reader will hardly find, than in the word before us;) yet if we look into the primary ſignification, of the word *heaven*, or *heavens*, in the original, we may, perhaps, diſcover a very ſtriking reaſon for the name, previous to the formation of the ſun, the moon, and the other planets; and conſequently before the exiſtence of the *firmament*, or atmoſphere, of the earth, which God called *heaven*. This reaſon, we apprehend, is diſcovered by *Moſes*, in the very name שמים compoſed of two radical words, which ſeem plainly to *point* out to us the nature of thoſe bodies, to which the word was firſt applied, viz. שם *there* מים [are] waters (1).

(1) *Buxtorf* derives the word, from the ſame root, though his reaſon for the name, is as wide from the truth, as is his notion of the thing. שמים *cælum, coeli, formam habet dualem, quaſi a* מים *ab aquis, quæ duplices ſunt ſuperiores et inferiores. Hinc etiam, compoſitum volunt quaſi ex* שם *illic,* מים *aquæ.* But ſuppoſe the word in the dual form, it can be no reaſon, for the etymology of a word, that was given to a number of bodies, before their could be any ſuperior and inferior waters; before any atmoſphere was formed to any of thoſe bodies, which alone could divide the waters from the waters. The firmament, it is true, is called by him that made it, *heaven*, but for a very different reaſon; viz. becauſe theſe bodies were to be ſet, or placed, in this heaven; and therefore they are ſtiled the *hoſt of heaven*, and we call them heavenly bodies, (ſee p. 24.) And what will confirm this reaſoning, is, (as we ſhall ſoon ſee) that every planet in the Syſtem is furniſhed with a firmament or heaven; and therefore as our earth is *ſet*, or placed, in the heaven of each of them, ſhe is a heavenly body to them, as they are heavenlybodies to us.

Now if the word שמים heaven, or heavens, be plainly derived from a root, which manifeſtly ſignifies water, and if the heavens, the heavenly bodies, that is, if the ſeveral maſſes of matter of which theſe heavens, theſe heavenly bodies, the ſun, the moon, and the planets do conſiſt, were, at their creation, each of them a *fluid chaos*, as the earth was; can it be doubted, that the Creator gave them this ſignificant name, to diſcover to mankind the true ſtate and condition, in which theſe bodies were created, before he had exerted any ſingle act of his almighty Wiſdom and Power in the formation of any one body in the Syſtem? If therefore, as we have elſewhere demonſtrated (1), the *Moſaic* account of creation, may, with the ſame hiſtorical truth, be applied to *Jupiter*, and the other primary planets, as to the *Earth*; (and in every ſuch application, the earth would be a heavenly body to *Jupiter*, and to the other primary planets;) and if the body of the earth was ſurrounded with water; (for the Spirit of God moved, impreſſed a violent motion, upon the *face*, the ſurface of the waters;) and if the waters on the ſurface of the earth, were of a conſiderable depth, (for darkneſs was over the face, the ſurface, of the *deep*;) it is evident, that no word in the whole compaſs of language, could ſo well have expreſſed, or with ſo much force, elegance, and propriety, have pointed out the true ſtate and condition of the ſeveral bodies of the Solar, or Planetary Syſtem, as this, that is derived from water.

But the ſun, and every planet, &c. were not only void of light and heat, but of motion too. For as motion is not eſſential to matter, they muſt neceſſarily have been at reſt, till they ſhould have been put into motion by ſome power acting upon them. For, by the firſt law of motion, "All bodies have ſuch an in-" difference to reſt, or motion, that if once at reſt, they remain

(1) *Moſes and Bolingbroke*, p. 55.

" ſo,

" ſo, till diſturbed by ſome power acting upon them." But the " *earth*, by name, was diſturbed by the *Spirit* of *God*, acting upon it. *And the Spirit of God moved* (1), [impreſſed a violent motion] *upon the face*, [the ſurface] *of the waters* (2). As it is very evident, that he alone who made, could move the mighty maſs; this firſt act of the divine Power, in the formation of the Syſtem, is juſtly aſcribed to the SPIRIT of GOD. And as the ſurface of the earth manifeſtly moves from weſt to eaſt, it muſt have had a beginning of that motion: and as the ſurfaces of the ſun and the planets, have a ſimilar motion, they likewiſe muſt have had a beginning to their motions: but they had the ſame beginning of their exiſtence with the earth; were, at their creation, in ſimilar circumſtances; were finiſhed in the ſame manner, and within the ſame periods of time, in every particular of their formation, which correſponded with the changes wrought on the earth, from day to day; they muſt have had the ſame beginning of this motion; and, therefore, by the ſame Almighty Mover, the ſame quantity of motion with which they are now impelled, was impreſſed on the ſun, and every planet in the Syſtem. A ſtanding proof of the juſtneſs of this concluſion, is, that not only the earth, but the ſun, and every planet, from being, at their creation, perfect ſpheres, are demonſtrated to be oblate ſpheroids, the neceſſary conſequence of this motion of their ſurfaces, communicated to them on this firſt day, before the formation of their atmoſpheres.

Now, if the ſurfaces alone were impreſſed with ſuch a motion, their centres muſt have remained at reſt; and conſequently the body of the ſun muſt have been placed, by the Creator, in, or near,

(1) The word in the original, ſtrictly and properly ſignifies, *moved*, moved with violence, or communicated a violent motion, to a body, that before was at reſt.

(2) That this Spirit of God was not the air of God, the wind of God, a mighty wind; and that this motion cannot poſſibly allude to Incubation; ſee *Moſes and Bolingbroke*, p. 27, 28.

that

that portion of ſpace which he now poſſeſſes, in the centre of the Syſtem; and for the ſame reaſon the earth, with every primary planet, muſt at their creation, have been placed at the ſame diſtances, from the body of the then-unformed ſun; and the ſecondary planets, at the ſame diſtances from their reſpective primaries, as are their preſent mean diſtances, from the ſeveral centres of their motion: and if the centres, the axes alſo of the ſun, and every planet, muſt have remained fixed and unmoved; this motion, therefore, now firſt communicated, muſt have been no other, than their diurnal motion.

Ver. 3. *And God ſaid* (1),——*Let there be light; and there was light*;——*Let there be light*—and the immenſe chaotic body of the ſun,

(1) "*And God ſaid*,——Theſe words," (ſays Dr. *Patrick*) "are taken notice of "by *Longinus*, περὶ ὕψους, as a truly lofty expreſſion; wherein appears the wiſdom "of *Moſes*, who repreſents God like himſelf, commanding things into being, by his "word; that is, by his will: for whereſoever we read theſe words in the hiſtory "of creation, *he ſaid*, the meaning muſt be underſtood to be, *he willed*, as *Maimo-*"*nides* interprets it. *More Nev.*

But where is the ſublimity of the truly lofty, and godlike, expreſſion, if the words were not expreſſed?

"*And God ſaid*,——commanded, not by ſuch a word or ſpeech as we uſe, which "agree not with the ſpiritual nature of God; but either by an act of his powerful "Will, called the Word of his Power. Heb. I. 3. Or by his ſubſtantial Word, his "Son, by whom he made the worlds. Heb. I. 2. who is called the WORD, partly, "if not principally for this reaſon. John I. 1, 2, 3, 10. *Poole*."

But if the *Word*, the Son of God, made the worlds, did not he make man? and on the day that he created man, male and female, did not he, bleſs them—by ſuch a word or ſpeech as we uſe, when he *ſaid unto them*, *Be fruitful, and multiply, and replenish the earth.—Behold, I have given you every herb*, &c. *for meat*——*and to every beaſt of the earth*——*And it was ſo?*

Now if *it was ſo*, on the ſixth day, why not on every day of the creation? Why was it not the *Word*, the Son of God, who ſaid, by ſuch ſpeech as we uſe, *Let there*

ſun, inſtantaneouſly became a globe of fire—*and there was light* (1). That the body of the ſun is fire, is demonſtrable: that it was originally an opake body, as void of light, and heat, as any of the planets, is evident from the total darkneſs that was neceſſarily over its fluid ſurface; and that darkneſs prevailed over the Syſtem, till

there be light—let there be a firmament, &c. was it not he, who, by ſuch ſpeech as we uſe, called the light, *Day*——the darkneſs, *Night*——the firmament, *Heaven*, &c? And here let it be remembered, that there were innumerable witneſſes to theſe ſo often-repeated words. *When he laid the foundations of the earth—when he laid the corner ſtone thereof, all the morning ſtars ſang together, and* [even] *all the Sons of God ſhouted for joy.* (Job XXXVIII. 7.) Now though the creation and formation of the earth, and the Syſtem to which it belongs, might have produced this univerſal joy, if theſe Sons of God had only been witneſſes to a world, a ſyſtem of worlds, riſing up out of nothing, by the mere will of the Creator; yet nothing could have given them ſo grand, ſo ſublime, ſo majeſtic an idea, of the incomprehenſible Power of the Creator, as the hearing his all-powerful voice, and, at the ſame time, ſeeing the immediate, the inſtantaneous effects, of that voice, in every ſingle act of the creation and formation of the Syſtem, till the whole was finiſhed.

(1) *Let there be light*;—The grandeur and ſublimity of this ſentiment, is finely expreſſed, and in bold, yet familiar metaphors, illuſtrated, by *Plato*, and Dr. *Young*.

Φως ὁ Θεος ανηψεν· *Deus ipſe ſolem, quaſi lumen accendit.* In *Timæo*. Tom. III. p. 39. edit. *ſerrani*.

> O thou! whoſe word from ſolid darkneſs ſtruck
> That ſpark, the SUN———————— NIGHT THOUGHTS.

To reſtore the credit and reputation of *Moſes*, and to vindicate the honour of the Creator, in this ſo-much-miſtaken paſſage; let the candid Reader compare our plain, ſimple, and rational account, of the formation of light, with the following opinions of the learned.

" *Let there be light, and there was light.* This was ſome bright and lucid body, " peradventure like the fiery cloud in the wilderneſs, giving a ſmall and imperfect " light, ſucceſſively moving over the ſeveral parts of the earth; and afterwards con- " denſed, increaſed, perfected, and gathered together in the ſun." *Poole*'s *Annot.*

" It ſeems to me moſt rational by this *light*, to underſtand thoſe particles of mat- " ter which we call fire, (whoſe two properties, every one knows, are *light* and heat)

" which

till God had ſaid, *Let there be light*, is evident, becauſe God ſaid, *Let there be light*; and inſtantaneouſly, there was light.

Ver.

" which the Almighty Spirit that formed all things, produced as the great inſtrument, " for the preparation and digeſtion of the reſt of the matter, which was ſtill more vi- " gorouſly moved and agitated, from the top to the bottom, by this reſtleſs element, " till the purer and more ſhining parts of it, being ſeparated from the groſſer, and " united in a body fit to retain them, became *light*."

" *And God ſaw the light, that it was good*;——agreeable to his deſign; which for " the preſent was (we may conceive) to influence the upper parts of the CHAOS, " and to be the inſtrument of rarefaction, ſeparation, and all the reſt of the ope- " rations, which were neceſſary to mold it into ſuch creatures, as were afterwards " made out of it." *Lord Biſhop of Ely*'s *Commentary*.

" The Spirit of God moved upon the fluid matter, and ſeparated the parts it con- " ſiſted of from one another; ſome of them ſhined like the light of the day, others " were opaque, like the darkneſs of the night; God ſeparated them one from the " other; and this was the firſt ſtep taken in the formation of the world." *Shuckford*'s *Connexion, Preface to* Vol. I. p. 38.

" *Let there be light*; this ſeems not to be a command here, but a permiſſion; as " much as to ſay, Let light be, *if it will*, or *if it can*, or *if it chance*, or *if any agent can* " *produce it*.——But to diſcover what this ſpeech means; where was this light to " be? 'tis afterwards deſcribed to be upon the ſurface of the waters: and what was " it formed of? That which was there, that which is juſt before it called the *Spirit* " *of God*, the airs in motion, which preſently after are alternately changed, and as " the motion was acting in one part, was called *light*, and as it was interrupted in " another part, was called *darkneſs*. And ſince there was motion or action in the " airs, and conſequently a ſecond cauſe, it muſt mean, let the motion, which I, " by my Power have produced, and by diſpoſition of matter continued among the " airs, and ſtiled my Spirit, ariſe to that degree, or put them into that condition I " call light. *Let there be light*.] " The other inſtrument made uſe of to poliſh the " earth, in itſelf rude and unformed, and the very darkneſs, and the yet turbid wa- " ter, was the light; the embelliſher of things, and which gives them their " forms. But light which was created the firſt day, rude and imperfect, began on " the fourth day, to be brought to its perfection and clearneſs.———*And there was* " *light*. The means produced the intended effect, made part of the darkneſs light." *Hutchinſon*'s *Works*. Vol. I. p. 21, 22. IF THE LIGHT THAT IS IN THEE, BE DARKNESS, HOW GREAT IS THAT DARKNESS!

Ver. 4. *And God ſaw the light that it was good:* [that this globe of fire, with a velocity, almoſt incredible (1), darted forth its rays from every point of its ſtupendous ſurface;] *and,* [by the motion of the earth, and every other planet, about their reſpective axes,] *God divided,* [had divided] *the light from* [or between the light and] *the darkneſs.*

Ver. 5. *And God called the light,* [the continuation of the light, on every poſſible hemiſphere, of the earth, and of every other planet,] *day;* *and the darkneſs,* [the time of the ſun's abſence from thoſe hemiſpheres,] *he called, night. And the evening and the morning, were the firſt day* (2), to every planet in the Syſtem. Though it

(1) Sir *Iſaac Newton* has ſhewn, paſt all contradiction, that the light of the ſun is near ſeven minutes in its paſſage to the earth, which is computed to be 70,000,000 miles.

(2) "*And the evening and the morning were the firſt day.* And here (ſays the learned "Dr. *Clayton*, Lord Biſhop of *Clogher*) I cannot but take notice of a very vulgar "error, which the bulk of mankind have run into, from a wrong interpretation "of this text, in beginning to count their day from the evening. Whereas it is "plain from the words of this text, that *Moſes* began to reckon his firſt day from "the morning." *Vindication*, Part II. p. 53.

It is a misfortune that ſometimes attends learned men, that the vulgar are in the right, when critics and commentators run into error. If *Moſes* had ſaid, and the *morning* and the *evening* were the firſt day, it would have been plain from the words of ſuch a text, that he began to reckon his firſt day from the morning, and not from the evening. But the words of *Moſes* are ſo very plain, and expreſs to the contrary, that they cannot poſſibly be miſinterpreted, though they may be miſunderſtood, even by the learned. That *Moſes* is right in beginning to reckon his firſt day from the evening, is evident, not only from his reckoning the other five days of creation from the ſame portion of time, but becauſe the *Jews*, univerſally, began the ſeventh day, or the Sabbath, from the evening: and he that inſpired *Moſes*, begins the Sabbath from the evening. *It* (the tenth day of the ſeventh month) *ſhall be unto you a ſabbath of reſt; and ye ſhall afflict your ſouls in the ninth day of the month at even: from even to even ſhall ye celebrate your ſabbath.* (Levit. XXIII. 32. compare Exod. XII. 6, 18. Lev. XXIV. 3. Numb. IX. 11, 21.)

it pleaſed the Creator, *in ſix days to make the heaven and the earth*; yet if he could not have finiſhed his work in ſix moments, he could

Now, if ſo many years after its original inſtitution, the ſabbath was commanded to be celebrated, from even to even; and the celebration of the tenth day was expreſly to begin on the evening of the ninth; the firſt ſabbath, or the ſeventh day from the beginning of the creation, muſt have been reckoned from the evening, that ſucceeded the morning of the ſixth day. If, therefore, the firſt ſeventh day was reckoned from the evening, that ſucceeded the morning of the ſixth, it is impoſſible, that *Moſes* could begin to reckon his firſt day from the morning.

But his Lordſhip attempts to prove his aſſertion, by adding, "For, ſince at the "creation, darkneſs was upon the face of the deep, as ſoon as the ſun began to "ſhine, then began the day, and continued twelve hours, until the evening cloſed "the day, at which time the night having commenced, continued alſo twelve hours "more, until the ſucceeding morning cloſed the night; and thus it was that the "evening and the morning formed and compoſed, or finiſhed and completed, the "firſt natural day, of twenty four hours, by one revolution of the earth round its "axis." (Id. ibid.)

With great ſubmiſſion to his Lordſhip, the fact was quite otherwiſe: as God himſelf called the light, *day*; the day indeed, both natural and artificial, began as ſoon as the ſun began to ſhine; but as the queſtion here is, when did the firſt natural day begin? In the evening or in the morning? let us ſee how Nature, or the eſtabliſhed order, which the Creator appointed concerning days and nights, evenings and mornings, will determine this point.

Since the revolution of the earth about its axis, (the ſame is to be underſtood of the other planets,) and the light of the ſun, are both of them neceſſary to the formation of a day, now; they muſt have been equally neceſſary to the formation of the firſt day; and, therefore, the impreſſion of that motion that carries the earth about her axis, and the lighting up of the ſun, muſt have been effects of the divine Power, produced at one and the ſame moment of time; becauſe time could not begin on the earth, or on any other planet in the Syſtem, unleſs their diurnal motion had commenced, the moment the ſun firſt began to ſhine. Now as the earth is a globe (and ſo of every planet) but one half of her ſurface could be illuminated at a time; the moment, therefore, the ſun began to ſhine upon that hemiſphere, which at the creation, was objected to the body of the ſun, before it became a globe of fire, that very moment the day, both natural and artificial began; (for God called the light, day;) but then, as the whole hemiſphere was illuminated, it muſt have been noon-day. And as a natural day cannot be

could not have been the ALMIGHTY. We, indeed, are accuſtomed to call the *Moſaic* creation, the *hexaemeron*, the *ſix days work*; but

completed but by one entire revolution of the earth about its axis, the beginning of this firſt day muſt be fixed to ſome moment of time, when the ſun was in ſome diſtinguiſhable part of the heavens, when he firſt began to ſhine; in the *horizon*, for inſtance, or in the *meridian*: but, as by ſuppoſition, this was the firſt day, the horizon is out of the queſtion; for when the ſun firſt ſhone upon the earth, and indeed upon every planet in the Syſtem, it muſt neceſſarily have appeared in its *meridian* glory. The beginning, therefore, of this firſt day muſt neceſſarily be fixed to that moment of time, when the ſun was in the meridian of thoſe firſt enlightened hemiſpheres, of the earth, and every other planet: it was, therefore, impoſſible in nature that there ſhould have been any morning, to thoſe firſt enlightened hemiſpheres, till the planets ſhould have performed ſo much of their firſt revolutions, about their reſpective axes, as would bring the ſun to appear in, or near, the horizon of thoſe hemiſpheres that were firſt illuminated. Now as the diurnal motion of the planets is from weſt, to eaſt, as ſoon as ever the ſun had paſſed to the weſtward of theſe firſt meridians; that is, the moment the ſun began to decline, the evening, on each of them commenced, which was ſucceeded by the night, and that followed by the morning, on every planet, when the ſun would firſt appear in, or near, the horizon of their firſt enlightened hemiſpheres.

Since, therefore, the firſt natural day is to be reckoned, from the appearance of the ſun in the meridians of the firſt-enlightened hemiſpheres of the earth, and every planet; and ſince God called the darkneſs, or the abſence of the ſun, night; when the ſun ſhould be in the meridians of their oppoſite hemiſpheres, it would be midnight, to the firſt enlightened; we have two principal points of time aſcertained; viz. the true aſtronomical evening and morning: for *aſtronomers*, as well as *Moſes*, reckon their morning, from the time of midnight, to that of noon or mid-day; their evening, or *poſt meridiem*, therefore, muſt be, like the evening of *Moſes*, from noon, or mid-day, to midnight.

COROLLARY.

Hence the extreme propriety of the *Moſaic* account of the beginning and ſucceſſion of time. And ſince at the inſtant of creation, the ſun was in the meridian, of the firſt enlightened hemiſpheres, of the ſecondary as well as the primary planets, our moon muſt have been at the full; are we not indebted to the writings of *Moſes*, for fixing the true foundation of all chronology, even to the moment when time began, to this earth, and to every planet in the Syſtem?

N. B.

but we forget the *Worker*, when, with the learned maſter of the Charter-houſe, we weakly compare the work of one day, with that of another (1): for whoever will attend to the plain, ſimple, hiſtorical, relation, of the ſeveral acts of the divine Power, from day to day, may be convinced, that each of them was effected in a moment,——*Let there be light—and there was light. Let there be a firmament—and it was ſo.*

Nothing can be a greater demonſtration of this truth, than the work of this firſt day: for though there be ſeveral diſtinct, and very different propoſitions contained in the firſt five verſes, yet ſuch is their cloſe connexion with, and dependance on, each other, that to form as juſt conceptions as we can, of thoſe acts of the divine Wiſdom, as well as Power; we muſt by no means conſider theſe propoſitions, as ſeparate, and detached ſentences, but as one

N. B. If on theſe two certain and infallible data, the *firſt meridian*, and *the firſt full moon*, (both of them recorded by *Moſes*,) the Rev^d^ Mr. *Kennedy* had founded his laboured Syſtem of ASTRONOMICAL CHRONOLOGY, he never could have aſſerted, in contradiction to the moſt expreſs words of *Moſes*, and in direct oppoſition to common ſenſe—"That time commenced at the autumnal equinox, in coincidence "with a full moon, *On the fourth day of the firſt week, at noon.*" p. 158.

(1) "Very unequal are the taſks of theſe days: the firſt day's work was done in "the twinkling of an eye; and ſo I think was the ſecond. But that of the third "day, would be a great and tedious undertaking. Firſt, to ſcoop out ſuch a hol-"low, large and deep, as is the channel of the ſea; then to derive, or rather *to* "*force down* into that ditch, the whole body of waters, that covered the ſurface. "The work of the fourth day ſeems to be equally laborious: the ſun, the moon, "the ſtars: Good God! how immenſe were the bodies, that one ſingle day brought "forth in perfection."

"*Admodum inæqualia ſunt horum dierum perſa: primi diei opus ictu oculi peractum.* "*fuiſſet: atque ita opinor, ſecundi. Sed diei tertii magnum eſſet molimen et diuturnum.* "*Primo excavare foſſam tantam, quanta eſt illa alvei marini; dein aquas omnes quæ ſuper-*"*ficiem terræ operiebant, derivare, vel potius* detrudere, *in illam foſſam—quarti dici pen-*"*ſum videtur non minus operoſum: ſolem, lunam, ſidera: Deus bone, quot et quanta cor-*"*pora, una dies parturiit et perfecit.*" Burnet. Archæol. p. 421, 422.

one grand period, compoſed of ſo many different members, which conſtitute that period: for inſtance,——

In the beginning God created the heaven, the heavenly bodies, *and the earth; and the earth was without form, and void; and darkneſs was upon the face of the deep; and the Spirit of God moved,* impreſſed a violent motion, *upon the* ſurface *of the waters. And God ſaid, Let there be light; and there was light.* Whereas, if we take theſe ſeveral propoſitions together, as they lie in the text, each of them expreſly connected with the preceding, by the ſignificant particle *vau,* the *oneneſs* of the period will be extremely evident; and the beautiful aſſemblage of ſo many grand, and aſtoniſhing ideas, will appear, beyond imagination, ſtriking. —" The heaven, the heavenly bodies and the earth, being created " mere maſſes of matter, without form and void, each of them a " diſtinct *fluid chaos,* immerſed in darkneſs; the *Spirit* of *God* im- " preſſed a violent motion on their fluid ſurfaces, which carried " them about their reſpective axes; and at the ſame time, *God* " *ſaid, Let there be light*——and the immenſe body of the ſun be- " came a globe of fire,—*and there was light.*"

For as the motion of the earth, and the other planets, about their axes, and the lighting up of the ſun, were equally neceſſary to conſtitute a day, on any globe; theſe two acts, of the divine Power, muſt have been effected, in one, and the ſame, moment. But as from this hiſtory of creation, as well as from other expreſs paſſages, in the ſacred writings, it is evident, that *in ſix days,* (as days are meaſured to our earth,) *God created the heavens,* the heavenly bodies, even all the hoſt of them, *and the earth;* if on our ſeventh day God had finiſhed, or had reſted, from all his work, which God had created to make; the creation of the maſſes of matter, of which theſe bodies conſiſt, as well as the formation of them,

them, muſt be comprehended in the ſix days work: theſe bodies, therefore, were created on the firſt day. But as the firſt day could not poſſibly begin, on any planet, till it had been impreſſed with a diurnal motion, and till the ſun was made a globe of fire; the heavenly bodies, and the body of the earth, that is, the maſſes of matter, of which they were formed, muſt have been created—— muſt have been impreſſed with a motion about their axes,—and the body of the ſun, muſt have been made a globe of fire, in one and the ſame moment of time; even the firſt moment of the firſt day, on every planet in the Syſtem.—Infinite God! was this the work of a day!——Moments and days are both alike to THEE!

CHAP.

CHAP. V.

Of the Formation of the Atmoſphere.

Tertio, memorat Moſes in ſuo hexaemero celebre phœnomenon, quod nullibi rerum comparet. *Aquas* intelligo *ſupercœleſtes:* quibus condendis, aut ſuis ſedibus diſponendis, Deus impendiſſe dicitur integrum diem. *Burnet Archæol.* p. 415.

Truth ſtill is one, truth is divinely bright,
No *cloudy doubts* obſcure her native light;
While in your *thoughts* you find the *leaſt debate*,
You may *confound*, but never can tranſlate.
Your ſtile will this through all diſguiſes ſhow,
For none explain more clearly than they know.
He only proves he *underſtands* a text,
Whoſe *expoſition* leaves it unperplext. ROSCOMMON.

The Second Day.

Gen. I. 6. *AND God ſaid, Let there be a firmament*, [an expanſe, an expanded ſpherical body of air (1) an atmoſphere] *in the midſt of the waters* [that are on the ſurfaces of the earth, and every other planet and comet; and the fluid matter that ſurrounds the body of the ſun,] *and the waters* [and the fluid matter, which by the means of theſe atmoſpheres (2) will be

(1) Air is a coalition of particles of various kinds, firſt ſeparated from the chaotic maſs, which together conſtitute one fluid body: the whole aſſemblage of theſe particles makes what we call the Atmoſphere.

(2) As vapours are thin veſicles of water, or any other humid matter, inflated with air; and by the action of heat, being rarefied to a certain degree, are raiſed from the ſurface, and ſuſpended in the atmoſphere, in the form of clouds; it was impoſſible that there ſhould have been any waters, except on, or under the ſurfaces of the earth, or any other planet, on the firſt day; becauſe there was no air,

be raiſed, and ſuſpended above their ſurfaces] *and let it* [this atmoſphere, and the atmoſpheres of the other planets, &c.] *divide the waters* [the fluid matter] *from the waters* [and the fluid matter on each of them reſpectively.]

Ver. 7. *And God made a firmament*, [an expanſe, an expanded ſpherical body of air, an atmoſphere, to the earth and every planet, and comet, and to the ſun itſelf,] *and divided the waters* [and the fluid matter of the ſun] *which were under the firmament, from the waters and fluid matter which were above the firmament* [on each of them] *and it was ſo* (1).

wherewith theſe veſicles of water could be inflated, and thereby rendered ſpecifically lighter than the waters on the ſurfaces; no atmoſphere, in which they could be ſuſpended, till the ſecond day. As, therefore, the air alone, in the preſent conſtitution of things, (and in the beginning it was ſo,) can furniſh the means of raiſing water above the fluid ſurfaces of bodies, it is with the greateſt philoſophical propriety ſaid,—*Let there be a firmament, or atmoſphere, in the midſt of the waters, and let it divide the waters from the waters.*—Not thoſe imaginary waters which extreme ignorance has placed above all the viſible heavens, or the region of the ſtars; but as we have ſaid,—Let it divide, or ſeparate, or raiſe the waters, in the form of vapours, or clouds, from the waters, that now cover the ſurfaces of the earth, and every other planet, &c.

To inſtance in the waters on our earth: as every point of the globe, excepting near the poles, would in the ſpace of twenty-fours, be objected to the ſun, the quantity of water raiſed above the ſurface would be immenſe. For, if the quantity of vapour exhaled in one ſummer's day, from the ſurface of the Mediterranean alone, according to the calculation of *Dr. Halley*, (Philoſoph. Tranſact. abridged by *Lowthorp*, Vol. II. p. 109. Ed. 4.) (abſtracting from any conſideration of the winds, whereby the ſurface of the water is licked up, ſomewhat faſter than it is exhaled by the heat of the ſun,) was, 5,280,000,000 tuns; how immenſe muſt be the quantity exhaled from the ſurface of the whole globe, (for the dry land did not yet appear,) whoſe diameter is computed to be 6880 geographical miles.

(1) *And it was ſo.* That there might be no poſſible foundation for a doubt, concerning the true literal and obvious ſenſe of the ſacred text, theſe words occur no leſs than ſix times; as if the Spirit of God had deſigned to guard againſt a method of interpretation, ſo deſtructive of common ſenſe, as is that of *allegorizing*, or cloathing the plaineſt truths with the thickeſt veil of obſcurity.

Ver. 8. *And God called the firmament* [the expanſe, the expanded air, the atmoſphere, on each of them] *Heaven* (1): *and the evening and the morning were* [to the earth] *the ſecond day.* [to the other planets, the day that correſponded in the whole, or in part with our ſecond].

That the ſun, with every planet and comet in our Syſtem, are furniſhed with atmoſpheres, is demonſtrable: but if, (as has been argued (2) above) they were all created together; were each of them a fluid chaos, immerſed in darkneſs; and if, whilſt they were in this fluid ſtate, they were impreſſed with ſuch a violent motion, that cauſed them to revolve about their axes, they muſt have had this motion communicated to them, by the ſame almighty mover, when he impreſſed the earth with her diurnal motion. By the ſame manner of reaſoning, when God ſaid, *Let there be a firmament,* &c. *to divide the waters,* &c. the almighty efficacy of that *fiat,* muſt have extended to every one of the heavenly bodies, as well as to the earth. A ſtanding proof of the truth of this propoſition, is, the oblate ſpheroidical form of the ſun, and all the planets; for ſuch a figure is the neceſſary effect of that violent motion, which the Spirit of God, communicated to theſe bodies, whilſt in a chaotic and fluid ſtate (3).

But

(1) For the ſun, the earth, and the other planets, by being ſet in the firmaments of Saturn, Jupiter, &c. would be heavenly bodies to them, as they are heavenly bodies to the earth. See p. 25.

(2) P. 54.

(3) See *Moſes and Bolingbroke,* p. 33, 34.

" One effect (ſays the Ld. Biſhop of *Clogher)* which would ariſe from the " motion of the earth round its axis would be, that the waters, which before " were equally diſperſed over the whole earth, would immediately begin to quit " the poles, and would all run towards the equator on the middle of the earth. " *(Vindication,* ut ſupra, p. 64)—And by gathering themſelves in that *one place,* as " it were in a heap, the earth, all the way from the poles to the edge of the " waters under the equator, would begin to appear, and at length become firm " and dry ground. By which means, this terraqueous globe would be divided

But beſides this primary deſign of making firmaments to ſeparate *the waters from the waters*, there was one grand and mechanical purpoſe it was to ſerve, to which the prophet ſeems evidently to " allude. *God himſelf, that formed the earth and made it :* HE ESTA- " BLISHED IT : *he created it not in vain* ; HE FORMED IT TO BE " INHABITED (1)." Becauſe it was to be inhabited, he *eſtabliſhed* it,—fixed it FIRM and STABLE, as if it had been abſolutely at reſt : and ſince, from the great ſimilarity of the other planets, with the earth, there can be no reaſon in the world to imagine, that God created them in vain ; we may fairly conclude, that he formed them alſo to be inhabited ; and as a proof that the creator deſigned them for the habitations of ſome intelligent creatures, he hath *eſtabliſhed* them in the ſame manner, as he *eſtabliſhed* our earth, by furniſhing each of them with a firmament.

As to the name, *Firmament*, though the word, in the original, properly ſignifies an *expanſe*, any thing *expanded*, or ſtretched out (2), yet, becauſe ſuch an expanded body of air, or atmoſphere, is, by the power of attraction, firmly fixed to the globe, to which it is an appendage, may not the στερεωμα of the *Septuagint*, and the FIRMAMENT, of our tranſlators, be very expreſſive of the true philoſophical reaſon of the name ; and at the

" into three parts, two of which would be earth, and would be ſeparated from " one another by a belt of waters under the equator." (p. 65.)

But if the firmament, which God called heaven, be, as his Lordſhip ſuppoſes, " that atmoſphere or firmament of air, which ſurroundeth this globe of earth," was created the firſt day ; and if on the firſt day, the motion of the earth round its axis was inſtituted ; though that motion had continued from the creation to this day, whilſt the earth was ſurrounded with an atmoſphere of air, it could not poſſibly have produced any alteration in the figure of the earth. The preſent figure, therefore, of all the bodies in the Syſtem, is an inconteſtable proof, that firmaments or atmoſpheres were made to them all, after the inſtitution of their diurnal motions, and therefore they were made on our ſecond day, and conſequently by one and the ſame almighty Fiat.—*Let there be a firmament.*

(1) Iſa. XLV. 18. (2) L'Eſtendue—Eſpandidura.

ſame time confirm our explanation of the prophets term, *eſtabliſhed.* For though the planets revolve about their axes, with a velocity hardly to be conceived, the *Earth*, at the rate of a thouſand, and *Jupiter* thirty eight thouſand one hundred and fifty nine miles, in the ſpace of an hour; yet becauſe their atmoſpheres are thus firmly fixed, neither the extremely rapid diurnal, nor the aſtoniſhing velocity of their annual motion, can poſſibly be perceived by their inhabitants: And indeed, without ſuch a *fixture*, as an atmoſphere may be termed, the earth would have been abſolutely uninhabitable to creatures like us, whoſe breath is in our noſtrils. Now, as the air, by the amazing contrivance of him, who formed our atmoſphere, was to be the neceſſary means of life, health, and vigor, to every plant, and every animal, that was to be formed out of the earth, or the waters (1), if the other planets are furniſhed with animals and plants, formed out of their ſubſtances; may not their reſpective atmoſpheres be equally neceſſary to the ſame purpoſes of life and vegetation, as they are to the rendering thoſe planets habitable worlds?

Concerning any poſſible uſe of an atmoſphere encompaſſing that immenſe globe of fire in the centre of our Syſtem, it becomes us to be abſolutely ſilent, though "We cannot deem it "impoſſible, that Beings may have been made, fit to reſide, to "act, and to think, in the very centre, as well as on the ſurface "of the ſun (2)."

(1) "The air-pump, experiments made therein, and others to which theſe gave "riſe, have diſcovered many properties of the air, heretofore unknown, which "ſhew the admirable ſagacity of that Being, by whoſe aſtoniſhing contrivance, that "fluid is ſo adjuſted and tempered, as in effect to ſupport the animal as well as the "vegetable world, and to maintain this part of the creation, in the condition in "which it is." Reflections on Incredulity, p. 35. 2d. Edit.

(2) Id. p. 2.

CHAP. VI.

Λανθανει γαρ αυτους τουτο θελοντας, ὁτι ὐρανοι ἠσαν ἐκπαλαι, και γη ἐξ ὑδατος και δι' ὑδατος συνεστωσα, τω Θεου λογω· Δι' ὡν ὁ ποτε κοσμος ὑδατι κατακλυσθεις ἀπωλετο. 2 Pet. III. 5, 6.

The Third Day.

Ver. 9. *AND God ſaid, Let the waters under the heaven* [on the ſurface of the earth, and on the ſurfaces of every planet] *be gathered together unto one place* (1), [on the earth, and on each of the planets,] *and let the dry land appear. And it was ſo.*

We have ſeen the bodies of the ſun, the earth, and every planet in the ſyſtem, whilſt in their chaotic ſtate, revolving about their reſpective axes; whereby, not only the waters that covered their ſurfaces, but the yielding particles of the bodies themſelves, muſt have receded from the centres of the circles in which they

(1) Here are no ſuperfluous, no unmeaning words. *Unto* ONE *place*, ſeems evidently to intimate to us, that in the original conſtitution of the earth, there was but *one continent*, or *continued tract of land*; and but *one collection of waters:* for though the gathering together of thoſe waters that remained on the ſurface, after their ſeparation from thoſe of the abyſs, were, by him that ſeparated them, called *ſeas*; it was but one gathering together, of many waters; and theſe waters were called *ſeas*, from the different parts of the globe which they covered, and from the various ſhores they waſhed. If this interpretation be admitted, the very being of iſlands, and the ſeparation of the continents, (if they be really ſeparated) are owing to the deluge.

moved,

moved, and that with the greater force, as the peripheries of the circles are greater. Hence, the equator, on each of them, being the greateſt circle, and the reſt towards the poles continually decreaſing, this violent motion, though continued but for one revolution about their axes, before their atmoſpheres were formed, would neceſſarily change their original forms (1), from ſpheres (2) to oblate ſpheroids (3); and a ſpheroid is the demonſtrated figure of every planet, and of the ſun itſelf.

Since, therefore, the preſent figures of theſe bodies are the ſame, as that of the earth, before the ſeparation of the waters from the dry land, they muſt, like our earth, have been formed under the waters (4); that is, the figure of theſe bodies was fixed;

(1) *Original Forms*; according to our IVth Prop. "That the ſeveral maſſes of "matter (of which the heavenly bodies and the earth do conſiſt) were at their "creation, each of them a diſtinct chaos, without any form, except what aroſe "from that *particular gravity*, or tendency of their ſeveral particles, to the centres "of their reſpective maſſes, which the creator ſeems to have impreſſed, on every "particle of matter, at the beginning."

(2) This is that ſpecies of gravity of which the great Sir *Iſaac Newton* ſpeaks— "Gutta corporis cujuſque fluidi, ut figuram globoſam inducere conentur, facit "mutua particularum ſuarum attractio, eodem modo quo terra mariaque in rotun- "ditatem undique conglobantur, partium ſuarum attractione mutua, quæ eſt *gra-* "*vitas*." Optic. p. 338. "The mutual attraction of their parts, cauſes the drops "of every fluid body to take upon them a ſpherical figure, in the ſame manner "as the earth, and the ſeas, are formed into a *perfect ſphere*, by the mutual "attraction of their parts, which is *gravity*."

(3) See *Moſes and Bolingbroke. p.* 33.

(4) The earth was formed, but in the womb as yet
Of waters, embryon, immature involv'd,
Appeared not.———— *Parad. Loſt*, B. VII. 276.

The author of the book of *Job*, has a very remarkable paſſage to this purpoſe, chap. XXVI. 5, 6, 7. *Dead things are formed from under the waters, and the inhabitants thereof*——That the author is here ſpeaking of the wiſdom and power of

ed; and the diſpoſition of their parts into hills, valleys, mountains, plains, and channels, for the reception of thoſe waters

God, in creation, is evident from ver. 7. *He ſtretcheth out the North over the empty place, and* HANGETH THE EARTH UPON NOTHING;—upon her centre, a mere imaginary point, which is nothing.

And earth ſelf-balanced, on her centre hung. *Milton*, B. VI. l. 242

The waters, therefore, that are here ſpoken of, muſt be the waters that covered the whole earth at the creation: now, theſe dead things cannot poſſibly ſignify literally, things that ever had life, becauſe nothing that had life, either vegetative, or animal, was formed, till after the ſeparation of the waters from the dry land was completed. Dead things, therefore, muſt mean figuratively, things inanimate. And for the ſame reaſon, the word *inhabitants*, muſt alſo ſignify, metaphorically, thoſe things that were *in* or *upon*, what was formed under the waters.—*Dead* or *inanimate things*, [the earth] *and the inhabitants thereof*, [all that is in, or upon it,] *were formed from under the waters:* that is, the earth, whilſt under the waters, received its ſpheroidical form; its mountains were brought forth, its hills were ſettled; its metals, minerals, marles, clays, &c. &c. were all formed, with the body of the earth, under the waters, that covered it at the beginning. And that the thick covering of the deep, could be no obſtacle to the divine power, in thus forming the earth and its contents, the author immediately adds, (ver. 6.) *Hell* [the moſt dark and ſecret place] *is naked* [open] *before him, and deſtruction hath no covering.*

To confirm this interpretation, let it be obſerved, that the writer of the CIVth Pſalm, the beſt commentator on this work of the third day, in celebrating the majeſty of God in the creation, having aſcribed to him the laying of the foundations of the earth, that it ſhould not be removed for ever, adds,—*Thou coveredſt it with the* DEEP (the very expreſſion of *Moſes*) *as with a garment:* THE WATERS STOOD ABOVE THE MOUNTAINS. The mountains, therefore, muſt have been formed, whilſt the earth was thus covered with the DEEP as with a garment; and if the mountains, the valleys alſo, the hills and plains, and the different ſtrata of which they were compoſed, muſt have been formed under the ſame covering. *The waters* STOOD *above the mountains*; there they remained, till AT THY REBUKE [thy command] THEY FLED: AT THE VOICE OF THY THUNDER [thy thundering, thy commanding voice]—LET THE WATERS UNDER THE HEAVEN BE GATHERED TOGETHER UNTO ONE PLACE, AND LET THE DRY LAND APPEAR: *and it was ſo.* [For] THEY HASTED AWAY; THE MOUNTAINS ASCEND—[riſe up from under the waters, and make room for the waters to occupy the place thus deſerted by the riſing earth] THE VALLEYS DESCEND TO THE PLACE [*the one place*] WHICH THOU HAST FOUNDED FOR THEM.

that

that were to form the ſeas, muſt have been made, before the dry land on any of them had appeared. But as this ſeparation of the waters from the dry land, on the other planets, depends on the *Moſaic* application of what was effected on our globe, we ſhall conſider the words as if they related to the earth alone.—*Let the waters on the ſurface of the earth, be gathered together unto one place, and let the dry land appear: and it was ſo.*—The waters, on the ſurface of the earth, were gathered together unto one place, and the dry land did appear.

Ver. 10. *And God called the dry land earth, and the gathering together of the waters called he ſeas. And God ſaw that it was good.* Now to form a judgment of the grandeur and ſublimity of this paſſage, let us take a ſurvey of the preſent ſtate of the waters, upon the ſurface of the earth; and of the dry land. A ſlight view of the terreſtrial globe will convince us, that the OCEAN, or grand collection of waters that encompaſs the earth, occupies a much greater portion of what we know of this terraqueous globe, than the dry land. The *ſouthern* or *pacific* ocean, comprehends all between *Aſia*, *America*, and the ſouthern or *Terra Magellanica*: hence, what lies between *America*, *Europe*, and *Africa*, as far as the *Line*, is the *North* ſea. Beyond the *Line*, between *America*, *Africa*, and the *Terra Auſtralis*, the *Ethiopian* ſea. Between *Africa*, *Aſia*, and the *Terra Auſtralis*, is the *Indian* ocean.

In this huge collection of waters, are generally ſaid to be encloſed as *iſlands*, two grand *continents*, or *continued tracts of land*; that which comprehends *Europe*, *Aſia*, and *Africa*; and what includes the two *America*'s, north and ſouth: or if the northern parts of *Tartary* run out, and meet thoſe of *North America*, as the

the waters were gathered together unto ONE PLACE, the dry land of the whole earth was originally but ONE CONTINENT (1).

Since then the OCEAN poſſeſſes more of the ſurface of the globe, than the dry land, how immenſe muſt that body of waters have been, that covered the whole earth, before their ſeparation, when the waters ſtood above the mountains! And how capacious muſt that ONE PLACE have been, that could contain a body of water, equal in bulk, to the dry land of the whole

(1) *One continent.*—This may be argued from the following conſiderations:

I. It is evident, that God commanded *Noah* to bring into the ark, of every living thing, to keep them alive with him; they came, indeed, by the peculiar direction of the providence of God; for God had expreſsly ſaid to him, *Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every ſort,* SHALL COME UNTO THEE, *to keep them alive:* yet notwithſtanding this unexampled providence, it was impoſſible (without as many miracles, as there were ſpecies of creatures, on any other continent, than that on which *Noah* built the ark,) that any of thoſe creatures, except of the feathered kind, could ever have come to him.

II. *And when God had created man, male and female; God bleſſed them, and God ſaid unto them, be fruitful and multiply, and repleniſh* [fill] *the earth.*—Now "it can-"not eaſily be imagined, if the ſea had been always, and the earth in this *terra-"queous* form, broke into continents and iſlands, how mankind could have been "propagated at firſt through the face of the earth, all from one head, and from "one place. For navigation was not then known, at leaſt as to the grand "ocean, or to paſs from continent to continent: and I believe *Noah*'s ark was "the firſt ſhip, or veſſel of bulk, that ever was built in the world." (*Burnet's Theor.* Vol. I. p. 175. 2d Edit.) But if there was originally, but *one continent*, as every part of the earth might have been viſited by land, the whole earth might have been filled, and navigation would have been precluded. And if mankind had continued in their original ſtate of innocence, there would have been *no deluge—No ark—No ſhip.* Nor, indeed, does it appear that there would have been any uſe for veſſels, even of the ſmalleſt bulk. Will it not hence follow, (as hinted above, p. 69.) that the very being of ISLANDS, and the ſeparation of the CONTINENTS, are entirely owing to the deluge of *Noah.*

earth! Well might *Moſes* call the waters, that on the firſt day covered the ſurface of the whole earth, THE DEEP.

Now, though it is impoſſible for us to frame any idea of God's giving a diurnal motion, or of his making an atmoſphere, to any planet; yet as the ſeparation of the waters from the dry land, includes in it, or rather is itſelf, the *Moſaic* deſcription of *God's laying the foundations of the earth*; we may, perhaps, from ſome ſtriking circumſtances in the hiſtory of the flood, form ſome faint conceptions of this work of the third day.

For, as the *breaking up of all the fountains of the great deep*, was the principal cauſe of the deluge (1); and as theſe fountains were not ſtopped, did not ceaſe to *flow*, till all the high hills, and all the mountains were covered (2); the earth muſt have been, at that time, in the ſame, or in ſimilar circumſtances, with thoſe, in which ſhe was at the beginning, before the ſeparation of the waters from the dry land. Since, therefore, the high hills and the mountains were, at the beginning, covered with the waters of the whole earth; (for the earth was formed under the waters; (ſee p. 71.) and when the flood was at the higheſt, the hills and the mountains were covered with the ſame waters, even the waters of the whole earth; viz. the waters which had flowed from all the fountains of the great deep; and thoſe, which, after the original ſeparation from the dry land, had formed the ſeas; ſince, I ſay, theſe were the circumſtances of the earth, at theſe two periods, the place of this GREAT DEEP, muſt have been a GRAND CHASM, opened by the creator in the body of the ſolid earth, even to its centre.

(1) Gen. VII. 11. (2) Ibid. V. 19, 20.

If

If it be ſaid, that *God called for the waters of the ſea, and poured them out upon the earth* (1); be it ſo; yet as the waters of the ſea could not have been poured out upon the earth, unleſs thoſe from the great deep, had been cauſed to flow into the ſea, and thereby raiſe it above the earth; the waters of the ſea muſt have communicated with thoſe of the great deep (2); and therefore, as the waters that originally covered the earth, were but *one body*; and now, that they were to be ſeparated from the dry land, they would ſtill be but *one body*; the capacious deep, and the channels for the ſeas, muſt have conſtituted that ONE PLACE, unto which, the waters of the whole earth were to be gathered together (3).

And here, as in every act of the divine Being, his moſt conſummate wiſdom runs parallel with his almighty power. For ſince God is repreſented as doing every thing by weight and mea-

(1) Amos. V. 8. IX. 6.

(2) "By the great deep, in this place, (ſays *Mr. Ray,*) I ſuppoſe is to be underſtood, the ſubterraneous waters, which do, and muſt neceſſarily communicate with the ſea. For we ſee, the *Caſpian*, and ſome other ſeas, receive into themſelves many great rivers, and yet have no viſible outlets; and therefore, by ſubterraneous paſſages, muſt needs diſcharge their waters into the abyſs of waters under the earth, and by its intervention into the ocean again.

"That the *Mediterranean* ſea doth not (as I ſometimes thought) communicate with the *ocean* by any ſubterraneous paſſages, nor thereby impart any water to it, or receive any from it, may hence be demonſtrated, that the ſuperficies of it, is lower than the ſuperficies of the ocean, as appears from the waters running in at the ſtreights of *Gibraltar*." *Ray's Diſcourſes*, p. 75, 4th Edit.

(3) "Say, why ſhould the collected main
"Itſelf within itſelf contain?
"Why to its caverns ſhould it ſometimes creep,
"And with delighted ſilence ſleep,
"On the lov'd boſom of its parent deep?" *Prior.*

ſure (1); when he created the chaotic maſs of matter, of which the body of the earth conſiſted, he muſt have adjuſted the ſolid earth, and the water, in ſuch an exact proportion to each other, that when the abyſs could not contain the whole body of waters, that covered the earth, thoſe that remained, ſhould fill the channels of the ſeas.

From this peculiar mechaniſm, or conſtruction, of the parts of this terraqueous globe, and their dependence on each other, we may plainly diſcern the beauty and ſublimity of the following paſſages,—*The earth is the Lord's, and the fulneſs thereof—for he hath founded it upon the ſeas, and eſtabliſhed it upon the floods* (2); upon the waters that *flowed* into this grand abyſs. Upon theſe waters *were the foundations thereof faſtened*; and with the ſame materials, *did he lay the corner ſtone thereof* (3), even with the waters that remained on the ſurface, and filled the channels of the ſeas. For as theſe communicated with thoſe of the great deep; (ſee p. 75.) the immenſe preſſure (4) of ſo huge a body of waters, in the *Southern* or *Pacific* ocean, the *Atlantic*, the *North* ſea, the *Ethiopian* and the *Indian* oceans, exerted every way, on the waters of the great deep, would fix the foundations of the earth FIRM and STABLE, as if it had been founded on a ROCK.

Hence the great, the philoſophical propriety of *St. Peter*'s attributing the deſtruction of the old world by water, to the original

(1) Iſai. XL. 12. (2) Pſal. XXIV. 1, 2. (3) Job. XXXVIII. 6.

(4) *The immenſe preſſure.*] By a fixed and eſtabliſhed law of hydroſtatics, (which ſeems to have been now firſt exemplified by the creator) "all fluids gravitate, "or weigh, in proportion to their quantity of matter; and weigh the ſame, com- "municating with a quantity of that fluid, as in vacuo. And if" (as by another law) "from the gravity of fluids ariſes their preſſure, which is always pro- "portional

nal conſtruction of the body of the earth (1). *For this they are willingly ignorant of, that the heavens* [the heavenly bodies] *and the earth were of old,* [in the beginning created] *and* [*that*] *the earth, by the word* [the command] *of God* [when he ſaid, *Let the waters,* &c. *be gathered together unto one place, that the dry land may appear,*] *conſiſted* [was made to ſtand] *out of the water,* of the great deep] *and* [fixed on its watery foundations] *by water* [by the preſſure of the waters of the grand ocean on thoſe of the great deep] *whereby* [by which peculiar conſtruction of the terraqueous globe] *the world that then was, being overflowed with water, periſhed.* For ſince the earth was founded upon the ſeas, and eſtabliſhed upon the floods; ſince on theſe the foundations thereof were faſtened, even by the preſſure of the grand ocean on the ſubterraneous waters; if by any means this preſſure could be taken off, (and that it was taken off, is evident from the hiſtory of the flood, which particularly aſcribes the deſtruction of the old world, to the breaking up of all the fountains of the great deep, which, as long as that immenſe preſſure had continued, could not poſſibly have been broken up); if, I ſay, by any means this preſſure could be taken off, whereby the foundations of the earth would be ſapped, the ſubterraneous waters would be too weak to ſuſtain the ſuperincumbent earth: the ſolid earth, therefore, by its greater ſpecific gravity, would neceſſarily ſink into the waters of the abyſs. And ſince the ſolid earth, and the waters muſt have been in the ſame proportion to each other, as at the beginning, the fallen earth would as neceſſarily force up the waters from the deep, and thereby elevate the waters of the grand ocean, above the dry land, to the ſame perpendicular

" portional thereto," the waters of the great deep, muſt have ſuſtained a weight, equal to the abſolute weight, of all the waters of the grand ocean, and of all the rivers and lakes, that covered the face of the whole earth.

(1) 2 Pet. III. 5.

height as at the beginning. Hence it will evidently appear, that ſince the waters that overwhelmed the earth at the flood, were the ſame that covered the earth before the dry land appeared; the high hills and the mountains that were covered at the flood, muſt have been the original high hills and mountains, that were formed under the waters, before their ſeparation from the dry land.

Thus the flood appears to have been the very reverſe of the work of the third day. For as the waters covered the whole earth till the beginning of that day, when God commanded them unto one place, viz. the great deep and the channels of the ſeas; and as, at the flood, he (1) brought them back again to cover the earth (for he called for the waters of the ſea, which communicated with thoſe of the great deep, and poured them out upon the face of the earth, we might conceive of this extraordinary act of the divine being, as if God had ſaid, when he had determined to deſtroy the earth—*Let the waters that were gathered together unto one place—Let thoſe very waters return, and cover the face of the whole earth as at the beginning.* But though this was the fact, it was the work of *providence*, and not of *creation*; the laws of nature, and of motion, (if in effect they be not the ſame) were in the beginning eſtabliſhed by the creator (2); and by theſe laws, under the direction of him, who did whatſoever he pleaſed, in heaven and in earth, in the ſeas and all deep places, the greateſt revolution, and the greateſt change in nature, was effected; as we hope to demonſtrate in the following chapter.

(1) *And behold I, even I do bring a flood of waters upon the earth, to deſtroy all fleſh, wherein is the breath of life, from under heaven, and every thing that is in the earth ſhall die.* Gen. VI. 7.

(2) See in chap. IX. Of the laws of motion.

CHAP.

CHAP. VII.

An APPENDIX *to the Work of the* THIRD DAY;

BEING

An Enquiry into the natural Cauſes of the Flood.

A comet deſcending in the plane of the ecliptic towards its *perihelion*, on the firſt day of the deluge, paſt juſt before the body of the earth. WHISTON.

AS in the courſe of this inquiry, we ſhall make a very different uſe of the ſurprizing diſcovery of the learned and ingenious *Mr. Whiſton*, of the COMET that on the firſt day of the deluge, paſſed juſt before the body of the earth; on which phænomenon he has founded his NEW THEORY OF THE EARTH; it is neceſſary, before we attempt to eſtabliſh another theory of the deluge, on more rational and philoſophical principles, to demonſtrate the great aſtronomical abſurdity of *this*, of *Mr. Whiſton*.

It is eſſential to the very being of a Planetary Syſtem, that the ſun, and every planet that rolls about him, ſhould conſiſt of a determinate quantity of matter; that theſe planets, at the beginning of their exiſtence, ſhould have been placed at proper and determinate diſtances from the central body, and that the quantity of motion impreſſed on each of them, according to the tangents of their reſpective orbs, ſhould be in ſuch proportion, to the power of gravity in the ſun, and in thoſe planets, as to retain them in their ſeveral orbits.

Now, if by the power of gravitation, the planets of our ſyſtem have been, from the beginning of their motion, retained in their orbits, their quantity of matter, and motion, as well as their diſtances from the ſun, and from each other, muſt have been, from the beginning of the Syſtem, ſo nicely adjuſted, that the leaſt *diminution* of, or *addition* to, the quantity of matter, in any one of the planets, would deſtroy the *equilibrium* between the centripetal and centrifugal force of ſuch planet, and thereby diſturb the whole ſyſtem. For this reaſon it is probable, in the higheſt degree, that there has been no *dimunition* of the quantity of matter in the body of the earth, or in its atmoſphere, from the beginning of its exiſtence: for all the changes, and alterations produced from time to time, on the earth, in the ſeas, or in the atmoſphere, are only changes, and alterations in the *form*, without the loſs of one *particle of matter*, that firſt entered into the compoſition of this terraqueous globe (1). On the other hand,

(1) As the atmoſphere is, by the power of gravity, fixed to the body of the terraqueous globe (ſee p. 66.) not a ſingle particle of matter could fly off from the earth: for fluids muſt be raiſed in vapour; but beyond the limits of the atmoſphere, or expanded body of air, by the means of which alone, vapour can be raiſed, no particles of fluid ſubſtances can poſſibly be elevated. And the particles of ſolid bodies could be diminiſhed by no other means, that can poſſibly be conceived, except by annihilation. But ANNIHILATION, and EXNIHILATION, (if the term may be admitted) are words, which can never convey any idea to the mind, but that of OMNIPOTENCE, or the bare poſſibility of a ſubſtance being reduced to, or produced from, NOTHING: nor indeed can we poſſibly be aſſured, without a revelation, that the omnipotent has ever exerted his power, in depriving any one ſubſtance, or indeed any ſingle particle of matter, of its exiſtence; any more than without a revelation, we could ever have known, that from *nothing*, from a ſtate of *non-exiſtence*, he gave being to every thing that does exiſt. Very remarkable to this purpoſe, are the words of the Preacher, the Son of *David*, &c. *I know that whatſoever God doth, it ſhall be for ever* [as long as the Syſtem ſhall laſt:] *nothing can be put to it, nor any thing taken from it; and God doth it, that men ſhould fear before him.* Eccleſ. III. 14.

On

hand; the leaſt addition to the quantity of matter, in any planet, would neceſſarily increaſe the power of gravitation towards the ſun; and this increaſe of the power of gravitation would likewiſe deſtroy the equilibrium of the two forces, and diſturb the whole Syſtem.

If this then was the caſe, with reſpect to ſo immenſe a body as the ſun, and our little planet, before the near approach of *Mr. Whiſton*'s comet; what muſt have been the conſequence of ſo prodigious a quantity of new and foreign matter derived from its atmoſphere to the earth (1)? (if it were poſſible, for the atmoſphere of a comet to produce water, impregnated with earthy and ſtony particles,) what, I ſay, muſt have been the conſequence of ſuch a prodigious addition to the quantity of matter in the earth, but the precipitating the earth, and her moon with her, into the centre, to the abſolute deſtruction of the Syſtem? And as "comets agree with planets in a regular mo- "tion about the ſun, the common centre or focus of our "ſyſtem (2)," the loſs of ſo great a quantity of matter, as the atmoſphere of this comet is ſuppoſed to have depoſited on the earth, muſt neceſſarily have deſtroyed the regular motion of the comet, if it had been poſſible for the earth to have been retained

On this ſubject of annihilation, give me leave to obſerve, that ſince the notion is manifeſtly borrowed from that of creation, or the giving being to what before had no exiſtence, it is extremely abſurd in thoſe, who talk ſo much of, and wiſh for, annihilation, to deny that the Being, whom they muſt confeſs to be almighty, ever did produce any ſubſtance from nothing.

(1) "The diluvian matter from the comet's atmoſphere, contained in it a great "quantity of earthy and ſtony particles, which made a ſediment upon the face of "the *antediluvian* earth, and buried all the old world under it." *Whiſton's Theory*, p. 187. 2d. Edit.——"The waters might cover the earth in general, about fifty "miles deep, one place with another." Id. p. 205.

(2) *Whiſton*, *Lemma* LX.

in her orbit; but if the earth, and her moon, would have been (as we have ſaid) drawn into the ſun, the increaſed power of attraction in the central body, by ſo great an addition of matter, would neceſſarily involve the comet in the ſame fate.

But to return to the earth, with this prodigious quantity of additional matter depoſited on it, by the comet. Since the diameter of the ſun is, by computation, 822,148, and that of the earth 7967 miles; let us ſuppoſe the quantity of matter in each of theſe bodies, to be proportional to their diameters, which, in round numbers, let us ſuppoſe to be, in the ſun, 800,000 parts; and in the earth, 8000: now, whatever was the momentum, or quantity of motion impreſſed on the earth, at the beginning, it muſt have been in ſuch proportion to the power of attraction in the ſun, as by that power to be retained in her orbit, ſo long as the centrifugal and centripetal forces ſhould continue the ſame; but whenever any foreign matter ſhould be added to the earth, for inſtance, if to the 8000 parts ſuppoſed to be contained in her, we add 1000, the centripetal force would be increaſed to ſuch a degree, that the earth would neceſſarily fall into the ſun: and by ſo great an addition to the quantity of matter in the body of the ſun, its greater power of attraction, would as neceſſarily increaſe the centripetal force of every planet, and every comet in the Syſtem, (unleſs at the ſame time, their centrifugal forces ſhould have been increaſed) and thus would every one of them have been abſorbed into, and vitrified by, the ſun.

It is pleaſant to ſee this wild, extravagant, and unphiloſophical hypotheſis expoſed, by two or three ſhort queſtions, with which the prophet *Iſaiah* (1), in all the ſublimity of ſentiment, and energy of language, ſets forth the geometrical exactneſs of the

(1) Iſa. XL. 12.

creator,

creator, in his creation and formation of the Syſtem in general, and of the earth in particular. " *Who hath meaſured the waters* " *in the hollow of his hand? and meted out the heavens* [the hea- " venly bodies] *with the ſpan, and comprehended the duſt of the* " *earth in a meaſure, and weighed the mountains in ſcales, and the* " *hills in a balance?*

The authors of the *Univerſal Hiſtory*, juſtly diſatisfied with this unphiloſophical hypotheſis of *Mr. Whiſton*, and the truly philoſophical romance of *Dr. Burnet*, are of opinion, " That the di- " vine aſſiſtance muſt be called in on this occaſion. For though " the waters which covered the earth at the creation, might " have been ſufficient to cover it again; yet how this ſhould be " effected by mere natural means, (they think) cannot be con- " ceived. The waters which were ſuſpended in the clouds, might, " indeed, deſcend upon the earth, and that in cataracts, or " ſpouts of water (as the *Septuagint* interpret the *windows of hea-* " *ven*), like thoſe in the *Indies*, where the clouds frequently, in- " ſtead of dropping, fall, with a terrible violence, in a kind of " torrent; and this alone might cauſe a great inundation in the " lower grounds: but as the clouds could pour down no more " water than they had, which would ſoon be exhauſted at this " rate, it ſeems from the length of the rains continuance, that " the ſhowers were rather moderate, and gradual. The ſubter- " raneous ſtores would afford a more plentiful ſupply to com- " plete the deluge, and probably contain more water than " enough to drown the world, to a greater height than *Moſes* re- " lates: the only difficulty is, to draw it out of the abyſs on the " ſurface of the earth. And here, ſince we can aſſign no na- " tural cauſe, we apprehend we may, not unphiloſophically, re- " ſolve it into the divine power, which might, on this occaſion, ſo " far controul (no greater a miracle than that of continuing) the " uſual courſe of nature, as to effect its purpoſe. And, indeed,

" the event was ſo extraordinary, and the conſequences thereof " ſo conſiderable, that it is very reaſonable to believe *God did, in* " *an eſpecial manner, interpoſe therein* (1)."

Of the ſame opinion is the learned *Mr. Keil*, " who thinks " it impoſſible to give a true and mechanical account, of that " great deluge of waters which once overwhelmed the face of " the whole earth, it being a work not to be performed without " the extraordinary contrivance of the divine power (2)." " The " deluge was the immediate work of the divine power, and—no " ſecondary cauſes without the interpoſition of omnipotence, " could have brought ſuch an effect to paſs (3)."

But with great deference to the judgment of theſe learned writers, though it is evident from the hiſtory, that God did in an eſpecial manner interpoſe in this matter, (for he himſelf ſays, *Behold I, even I, do bring a flood of waters upon the earth*—ch. VI. 17.) yet we cannot but think, we have already laid the foundation of a true and mechanical account of the deluge, in the peculiar mechaniſm and conſtruction of the earth, as explained in the preceding chapter. For, from ſo particular a diſpoſition of the ſeveral parts of the terraqueous globe, it is evident, that notwithſtanding its foundations were laid on ſo weak and unſtable a thing as water, yet, if all the fountains of the great deep had not been broken up, (for to this, as to the principal cauſe, the deluge is aſcribed by *Moſes)*, the earth might have laſted as long as the ſyſtem; for ſo long as the power of gravitation had continued in force, the immenſe preſſure of the waters of the ocean, on thoſe of the great deep, would for ever have ſecured them within the bounds ap-

(1) Univerſal Hiſtory, Vol. I. p. 217, 218.

(2) *Keil*'s Remarks on *Mr. Whiſton*'s Theory of the Earth, p. 140.

(3) Id. p. 141.

pointed

pointed for them, and thereby have prevented the earth's being deſtroyed by water (1).

Now if theſe were the circumſtances of the earth, before the deluge, nothing more was wanting to complete this deſtruction, than to break up all the fountains of the great deep, that is, to take off the immenſe preſſure of the grand ocean, from the ſubterraneous waters, by ſome powerfully attracting body, by which means thoſe waters would naturally flow, as from ſo many fountains, into the ſeas; and ſo long as ſuch body ſhould exert its influence in elevating the waters of the ſeas, thoſe of the abyſs could not ceaſe to flow, till they had covered the face of the whole earth.

For, ſince the law of univerſal gravity extends to every body in the Syſtem, (and we have elſewhere (2) proved, that the comets of our ſyſtem being heavenly bodies, are included in the *Moſaic* account of creation,) if any one of theſe heavenly bodies be placed near a planet, the waters of the ſeas of ſuch planet, would neceſſarily be raiſed above their ſurface, in proportion to the quantity of matter in that body, and its nearneſs to the planet (3). Now that the fountains of the great deep, (in the

(1) P. 76. (2) *Moſes and Bolingbroke*, p. 51.

(3) " If any of the heavenly bodies be placed near a planet, by the inequality " of its attraction of the parts at unequal diſtances from it, a double tide, or eleva- " tion of the fluids thereto belonging, whether they be incloſed within an orb of " earth, or whether they be on its ſurface above, muſt certainly ariſe; and the di- " urnal motion of ſuch planet being ſuppoſed, muſt cauſe ſuch a ſucceſſive flux, " and reflux of the ſaid fluids, as our ocean is now agitated by." *Whiſton*, *Lemma* LXXXII. p. 66.

But here it muſt be remembered, that as the waters of the abyſs were not incloſed within an orb of earth, but had a free communication with thoſe on the ſurface, inſtead of a double tide, or a ſucceſſive flux and reflux of the fluids on the ſurface, the diurnal motion of the earth would neceſſarily cauſe a conſtant elevation of the waters, till they would have been all drawn out of the abyſs.

Moſaic

Moſaic ſtyle,) were broken up; that is, that the immenſe preſſure of the waters of the grand ocean (in the language of philoſophers,) was taken off, from thoſe of the abyſs, by the near approach of a COMET, at the very time when the deluge began, the great *Mr. Whiſton*, to the abſolute confutation of his own theory, has abundantly demonſtrated.

" A comet, deſcending in the plane of the ecliptic towards its " *perihelion*, on the firſt day of the deluge, paſt juſt before the " body of the earth (1)." This propoſition the author firſt only propoſed as a poſſible caſe; that is, he only ſuppoſed ſuch a comet, merely as he thought it would account well and philoſophically, for the phænomena of the deluge; without any aſſurance, that there really was any *comet* ſo near the earth at that time; " but proceeding, as he ſays, (2) in ſome further thoughts " and calculations on the ſaid hypotheſis, he ſaw abundant rea- " ſon to reſt ſatisfied of the reality, as well as probability of " what he before had barely ſuppoſed." We ſhall not enter upon his reaſoning, or calculations, but content ourſelves with a very extraordinary citation, from the author of remarks on this famous theory; who, though he has made it evident by many conſiderations, that a *comet* could never have produced thoſe various effects that *Mr. Whiſton* has attributed to it; yet is forced to bear this honourable teſtimony, not only to the probability, but to the reality, of ſo very remarkable a phænomenon.

" Tho' I think it impoſſible (ſays *Mr. Keil*) to give a true " and mechanical account, of that great deluge of waters which " once overflowed the face of the whole earth, it being a work " not to be performed without the extraordinary contrivance of " the divine power; yet I cannot but acknowledge, that *Mr.*

(1) New Theory, p. 181. (2) Id. p. 182.

" *Whiſton*,

" *Whiſton*, the ingenious author of this *New Theory of the Earth*, " has made greater diſcoveries, and proceeded on more philoſo- " phical principles, than all the theoriſts before him have done. " In his theory there are ſome very ſtrange coincidents, which " make it indeed probable, that a comet at the time of the de- " luge paſſed by the earth. It is ſurprizing to obſerve the exact " correſpondence between the *lunar* and the *ſolar* year, upon the " ſuppoſition of a circular orbit, in which the earth moved be- " fore the deluge. It cannot but raiſe admiration in us, when " we conſider, that the earth at the time of the deluge, was in " its *perihelion*, which would be the neceſſary effect of a comet " that paſſed by at that time, in drawing it from a circular to an " elliptical orbit. This together with the conſideration that the " moon was exactly in ſuch a place of its orbit at that time, as " equally attracted with the earth, when the comet paſſed by, " ſeems to be a very convincing argument, that a comet really " came very near, and paſſed by the earth, on the day the de- " luge began (1)."

To apply this amazing diſcovery to the *Moſaic* account of the deluge, little more is neceſſary, than briefly to recapitulate, what has been already advanced on the peculiar conſtruction of our terraqueous globe: the ſum is this—The whole body of waters that in the beginning covered the whole ſurface of the earth, was commanded unto one place; this one place was, as we have proved (2), the great abyſs under the earth, together with the channels prepared for the ſeas. Theſe waters, therefore, under the earth, and in the ſeas, communicated with each other, by as many ſubmarine paſſages, or outlets, from the abyſs, as there were ſeas, over

(1) *Keil*'s Examination of *Dr. Burnet*'s Theory of the Earth, and Remarks on *Mr. Whiſton*'s Theory.

(2) P. 74. 75.

the face of the whole earth; for which reaſon, theſe outlets are with great propriety ſtiled the FOUNTAINS of the great deep. Now this communication, (which by the way is manifeſtly implied in that, otherwiſe unintelligible expreſſion, *one place*,) is ſo abſolutely neceſſary to a rational and mechanical account of the breaking up of thoſe fountains, that is, of the effect produced on the waters of the whole earth, by the near approach of this comet, that though the vicinity of ſuch a body would raiſe a very ſtrong tide, in any of the ſeas objected to it, and cauſe a partial and temporary inundation, yet, if there had been no ſuch communication, if the abyſs had been, as *Mr. Whiſton* ſuppoſes it, a denſe and heavy fluid, encompaſſed on all ſides with a thick cruſt of earth, lying cloſe upon it; it would have been abſolutely impoſſible, in ſuch a caſe, that the waters could have been drawn out of the abyſs, upon the ſurface, by the near approach of the greateſt comet in the Syſtem.

But as the waters in the ſeas, were but a continuation of thoſe in the abyſs, (for ſince at the creation, the waters of the whole earth were but one body; and at their ſeparation from the dry land, as the abyſs muſt have been full, before the waters that remained on the ſurface could be called ſeas, they were ſtill but one body) the very ſtrong and prodigious tide, that would be raiſed in the ſeas, that from the diurnal motion of the earth, would ſucceſſively be objected to the comet, would neceſſarily continue to flow, as long as the ſeas could be ſupplied with water, from the ſeveral fountains of the great deep; and, unleſs the laws of nature were miraculouſly ſuſpended, the waters thus raiſed out of the abyſs, would naturally diffuſe themſelves over the whole ſurface, till, the foundations being removed, the ſuperincumbent earth would neceſſarily ſink into the abyſs, and by its fall, would as neceſſarily force up the remaining waters towards the ſurface, and thereby complete the univerſal deſtruction.

If a comet therefore, on the firſt day of the deluge did really paſs by the earth; and if all the fountains of the great deep were broken up, on the very day that this comet paſſed by the earth; then the deluge was the neceſſary conſequence of that comet's paſſing by the earth. Hence it is very evident, that the deluge was univerſal: for if the ſubterraneous waters were thus drawn out of the abyſs, and mixed with thoſe of the ocean; the earth muſt have been in the ſame circumſtances, as on the beginning of the third day, before the dry land had appeared.

We come now to enquire, by what means the waters were carried off from the earth: and indeed, if by the near approach of a comet they were drawn out of the abyſs, and diffuſed over the ſurface, it is natural to conclude, that when the comet had paſſed by the earth, and had got beyond the ſphere of their mutual attraction, the waters would of neceſſity have returned, if there had been any ſubmarine paſſages, through which they might have paſſed: but the abyſs was now no more: the ſolid earth, by falling into the place of the abyſs, had dammed up every avenue to it; and thus in the language of *Moſes*, *the fountains of the deep were ſtopped.* Yet notwithſtanding, the ſame *Moſes* is as expreſs, that the waters *returned*, or *were returning off the earth continually.* The earth, therefore, being now in the ſame circumſtances, as at the beginning, when the whole body of waters covered the ſurface of the globe; it was as neceſſary, that a paſſage ſhould be opened into its inmoſt bowels, for the reception of ſuch a quantity of the ſuperincumbent waters, as was neceſſary to make the dry land appear in the one caſe, as in the other. But here let it be remarked, that there ſeems to be a certain uniformity in the proceedings of the Almighty, which runs through his acts of providence, as of creation. When, at the creation, the waters were commanded into the abyſs, their deſcent, (if with any propriety it may be called a deſcent) was

inſtantaneous: and though in order of nature, we are under a neceſſity of conceiving of a *place*, before we can frame any idea of what may be contained in *that place*; yet, when the ſubject is creation, we muſt conceive of the creator's commanding the waters from the ſurface into the abyſs, and of his preparing the abyſs to receive thoſe waters, as one ſimple act of omnipotence: but now, that the laws of nature were eſtabliſhed, and the waters were brought upon the ſurface, by natural cauſes; the uniformity of the divine proceedings in natural things, ſeems to require, that the waters of the flood ſhould be carried off from the earth, by natural means alone.

Accordingly, when the mountains were covered, and the flood was at the higheſt, previouſly to the waters returning off from the earth, *Moſes* aſcribes the abatement of the waters to a natural cauſe; a cauſe every way adequate to the mighty effect it produced, in opening a GRAND CHASM in the body of the earth, for the reception the of returning waters.—*And God made a* WIND *to paſs over the earth, and the waters aſſuaged. The fountains of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained. And the waters returned from off the earth continually; and after the end of the hundred and fifty days* (the time that they had prevailed upon the earth) *the waters were abated.* The abatement, therefore, of the waters, and their return from off the earth, were the neceſſary conſequences of this wind (1).

The critics, indeed, univerſally, not attending to the context, not conſidering that the waters returned, or were returning from off the earth continually; (nor could they be ſaid to return, unleſs they went back into the bowels of the earth, from whence

(1) Gen. VIII. 1, 2, 3.

they were brought upon the ſurface,) ſcruple not to ſay,—" This " wind was a drying or burning wind, like that of *Exod.* XIV. " 21. which had a natural power to dry up the waters (1)." *Conſentaneum eſt ventum illum quem excitaverat Deus ut aquas exſiccaret, ex aquilone flaviſſe in auſtrum.* Bochart. Hierozoic. " This wind, it is very probable, was the north wind, which " is very drying, and drives away rain, *Prov.* XXV. 23 (2)". " That wind which God ſent to dry the waters away (3)." When the Almighty makes uſe of natural means to bring about his will, he always proportions the cauſe to the effect; but what proportion is there between a power in any wind, to lick up particles of water from the ſurface, and to dry away the waters of *ſo immenſe and boundleſs an ocean*, as *Dr. Halley* calls the waters of the flood (4)? For by the teſtimony of the ſame great philoſopher, the natural power of a drying wind is exerted, by licking up the ſurface of the waters. " There remains, ſays he, ano- " ther cauſe of the ſea's being raiſed in vapour; I mean the " *winds*, whereby the ſurface of the water is licked up, ſome- " what faſter than it exhales by the heat of the ſun, as is well " known to thoſe that have conſidered theſe drying winds, " which blow ſometimes (5)." But beſides, if this wind was ſent to dry up the waters, ſo exact a writer as *Moſes*, would have uſed the ſame phraſeology, as when he ſpeaks of the earth, in the work of the firſt day, whilſt it was, as now, covered with water; he would have ſaid, God made a wind to paſs over *the face of the waters*, or over *the face of the deep*. The natural inference from hence is, that the Earth, in this paſſage, muſt ſignify the Earth that was overwhelmed with water, the ſolid body of the Earth; and therefore the *wind* cannot poſſibly mean, the

(1) Pool. (2) Bp. Patrick.

(3) Dr. Halley, in Lowthorp's Abridg. Vol. VI. Part II. p. 2.

(4) Id. Ibid. (5) Lowthorp, Vol. II. p. 110.

air of our atmoſphere in motion, but a *ſubterraneous wind*; which God made to paſs *through* (1) the body of the ſolid earth.

Among other cauſes, to which naturaliſts aſcribe earthquakes, *Air* is, perhaps, the moſt conſiderable. Now, as wind, whether on the ſurface, or in the bowels of the earth, is nothing elſe but air in motion; (and God had, from the beginning, furniſhed the earth with proper materials to put the ſubterraneous air in motion (2), this paſſage — *God made a wind to paſs through the earth*, by a common metonymy of the cauſe for the effect, is equivalent to—GOD *made a new thing, and the earth opened her mouth and ſwallowed up the waters of the flood.* And this is agreeable to what hiſtorians take notice of concerning the ſubterraneous

(1) *Paſs through.*—"The word in the original importeth a conſtant, progreſſive motion, without ſtopping: and ſo naturally ſignifies, I. To paſs, to paſs on, move forward. II. To paſs *through* a land, or an army, is to go through all the parts of it." *Taylor's Heb. Concordance.*

(2) *Mr. Amontons*, in the *Memoires de l'Academ.* an. 1703, has taught us how to conceive of the prodigious effect of ſubterraneous air, when put into motion by heat.

That the ſame degree of heat renders the ſpring of the air much more violent, when that air is moſt condenſed, is the principle which led this ingenious author to the conſtruction of a new Thermometer, and to the means of rendering ſenſible, and reducing to calculation, the cauſe of the moſt violent earthquakes. From this principle he obſerves, that the air which is in the earth, at different depths, being always more condenſed, acquires by the ſame heat, a ſtrength of ſpring much more powerful. Air, (he ſays) at a little more than 18 miles in depth, would be ſo condenſed, that its weight would equal that of mercury, ſo that were mercury to fall from the ſurface of the globe to that depth, it would ſtop there, and be too light to go any further;—and as gold is known to us to be the moſt heavy body, and that but equal to the weight of the air at the depth of 19 miles, it is clear, that at a greater depth, the weight of the air would infinitely ſurpaſs all our known weights, even to an incredible degree. He adds, that as the inflam-

neous winds, that are ſometimes attendant on theſe terrible commotions of the earth (1); for the opening of the earth to receive theſe waters, was *preceded* by this *ſubterraneous wind* that paſſed through the earth, and was immediately followed by the returning of the waters from off the earth: for the intermediate words —*The fountains of the deep, and the windows of heaven were ſtopped, and the rain from heaven was reſtrained*, are no other than a declaration, that when God made this wind to paſs *through* the earth, the flood was at the higheſt.

From what has been advanced, in this, otherwiſe too long a digreſſion, but that it ſeemed neceſſary to explain, and illuſtrate the original ſeparation of the waters that covered the whole earth, from the dry land; we hope it will abundantly appear, that the deluge was not the immediate work of omnipotence, but the effect of natural cauſes. Nor will this account be leſs mechanical, when we acknowledge, that it was performed, not without the contrivance of the divine power, and wiſdom: power—in-

inflammation of the mineral ſubſtances produces in the earth, a degree of heat more violent, beyond compariſon, than the heat of boiling water, it is not at all ſurpriſing, that air ſo denſe, and ſo heated, ſhould be capable of heaving up grand portions of the ſurface of the earth, and ſometimes of overturning them."

(1) " The earthquake" (at *Antioch*) " was preceded by violent claps of thun-
" der, unuſual winds, and *a dreadful noiſe under ground:* then followed ſo
" terrible a ſhock, that the earth all trembled; ſeveral houſes were overturned,
" and others toſſed to and fro like a ſhip in the ſea." *Univerſ. Hiſt.* Vol. XV. p. 139.

" The ſun was overcaſt, and a great darkneſs continued for ſeveral days to-
" gether, attended with a violent earthquake, and dreadful claps of thunder, *not*
" *in the air*, but *in the bowels of the earth*, which opened in many places, and
" ſwallowed up numbers of people with their habitations." Id. p. 435.

laying the foundations of the earth, ON the waters of the great abyſs; and eſtabliſhing thoſe foundations BY water, viz. by the vaſt and prodigious preſſure of the ſuperincumbent water of all the ſeas on the face of the whole globe. Wiſdom—in preparing one of the bodies of the Syſtem, and adjuſting its aſtoniſhing motion, in ſo exact a manner, that when the creator called for the waters of the ſea, to pour them out upon the earth, the obedient comet was at hand, to execute the threatened vengeance.

CHAP.

CHAP. VIII.

Σωματα δε αυτων εκαστων [των πλανητων] ποιησας ὁ ΘΕΟΣ ΕΘΗΚΕΝ ΕΙΣ ΤΑΣ ΠΕΡΙΦΟΡΑΣ, ἁς ἡ θατερα περιοδος ἠει, ἑπτα ουσας ουπα ἑπτα. Ipſorum ergo planetarum corpora ita fabrefacta atque compoſita, COLLOCAVIT DEUS AD MOTUS ET CIRCUITUS quas alterius [alterutrius] motus deducit, ſeptem quidem illas, quum et ipſi ſunt ſeptem. *Plato*, in *Timæo*.

The Fourth Day.

Ver.

14. AND God ſaid, Let there be lights in the firmament of the heaven, to divide the day from the night: and let them be for ſigns, and for ſeaſons, and for days and years.

15. And let them be for lights in the firmament of the heaven, to give light upon the earth.

16. And God made [had made] two great lights; the greater light to rule the day, and the leſſer light to rule the night: the ſtars alſo.

17. And God ſet them in the firmament of the heaven, to give light upon the earth,

18. And to rule over the day, and over the night; and to divide the light from the darkneſs. And God ſaw that it was good.

19. And the evening and the morning were the fourth day.

Let there be light—and let there be lights in the firmament of the heaven,—are expreſſions, as different, as words can expreſs the different and diſtinct acts of the creator, on the *firſt*, and on this *fourth* day. When God ſaid, *Let there be light*—there was no light,

light, nor any luminous body in the Syſtem, till by that commanding *fiat*, the body of the ſun became a globe of fire; for till then, darkneſs was upon the face of the deep. But when God ſaid, *Let there be lights in the firmament of the heaven, to divide the day from the night*, there were actually in the firmament of our heaven, *two*; in that of *Jupiter, five*; in the heaven of *Saturn, ſix great lights*; and they had already divided the day from the night on each of theſe planets; for this was the neceſſary conſequence of that diurnal motion, which the Spirit of God had communicated to them, the moment the ſun became a globe of fire (1). That the greater light, therefore, the ſun, had been actually in the firmament the three firſt days of the creation, is evident; becauſe it was impoſſible there ſhould have been any evenings and mornings to conſtitute thoſe days, without a ſun. It is, therefore, extremely abſurd to ſay, the ſun was created on this fourth day (2): for when God had ſaid, *Let there be light*; *and there was light*; and when, by giving the earth its diurnal motion, he had divided the light from the darkneſs; God himſelf called that light, *day*; and the darkneſs which ſucceeded that firſt day, he called *night*. Since, therefore, the day depends on the preſence, and the night on the abſence of the ſun, on any given hemiſphere of the earth, or any other planet, the ſun muſt neceſſarily have been the fountain of that light, which God himſelf called, day.

Now, ſince theſe great lights were, on our *fourth* day, in the firmament, in the heavens of the earth, and of the ſeveral primary planets, and had actually enlightened them for three of our days, and yet are here expreſly appointed to divide the day from the night, (which they had already done for three days) but, at the ſame time, to be for ſigns, and for ſeaſons, and for

(1) See p. 62, 63. (2) See p. 56, 57, in the notes.

days

days and years; and, in conſequence of this appointment, the hiſtorian adds, *And God* SET, PLACED, *them in the firmament of the heaven*, [of our earth, and the ſame is to be underſtood of the other primary planets] ſet them, in ſuch a manner, as to anſwer all the purpoſes to which they were appointed: and ſince there was, as yet, no other diviſion of time, to us, (nor could there have been any other, to the other planets in the Syſtem) than that of day and night; no other motion could have been communicated to the ſun, or any other body in the Syſtem, than that which carried them about their reſpective axes, till this *fourth day*. It is very evident, therefore, that to produce theſe effects, the creator muſt have impreſſed the planets, &c. with ſome other motion; and, therefore, that the work of this day was, his communicating ſuch a motion; which is beautifully repreſented to us, by that expreſſive image, of GOD'S SETTING theſe lights in the firmament of the heaven, to give light upon the earth, &c. And here let it be obſerved, that as the greater light the ſun, ſtands in the ſame relation to every primary planet in the Syſtem, as it does to the earth; and as the ſatellites of *Jupiter* and *Saturn*, bear a ſimilar relation to their primaries, as the moon bears to our earth, the application of the *Moſaic* text to every primary planet, as well as to the earth, in the following paraphraſe, will fully demonſtrate the truth of our firſt propoſition, viz. *That the* MOSAIC CREATION *is an hiſtorical account of the creation and formation of the Solar or Planetary Syſtem; excluſive of every other Being, or Syſtem of Beings, in the Univerſe.*

The Fourth Day Paraphraſed.

Ver. 14. *And God ſaid, Let there be lights*, [luminous bodies, ſet, placed, arranged] *in the firmament of the heaven* [of the earth and every primary planet, in ſuch a manner, as] *to divide* [minutely, and with the utmoſt aſtronomical preciſion and exactneſs,

to divide] *the day from the night: and let them be* [ſo ſet, placed, arranged, that they may be] *for ſigns*, [to diſtinguiſh times] *and for ſeaſons, and for days and years*, [to every primary planet.] (1).

Ver. 15. *And let them be for lights* [for luminous bodies] *in the firmament of the heaven*, [of every primary planet] *to give light* [their various light] *upon the earth:* [upon Jupiter, Saturn, &c.] *and it was ſo.*

Ver. 16. *And God*, [on the firſt day] *had made* [for the earth *two*, for Jupiter, *five*, and for Saturn, *ſix*] *great lights; the greater light* [the ſun] *to rule* [to govern, to regulate] *the day*; [from its firſt dawning, to its ſetting in darkneſs on every primary planet] *and the leſſer light* [the moon, and of the other planets, the leſſer lights, the moons] *and the ſtars* [the other primary planets] *to rule* [to govern and regulate] *the night*, [on each of them.]

Ver. 17. *And* [by impreſſing the planets with an uniform projectile motion in ſtreight lines, and at the ſame moment of time communicating to the ſun, and to every body in the Syſtem, a power of attraction, or gravitation] *God ſet* [placed] *them in the firmament of the heaven* [of each of the primary planets, *two*] *to give light upon the earth* [*five* to give light upon Jupiter, and *ſix* to enlighten Saturn.]

Ver. 18. *And to rule over* [to govern and regulate] *the day, and over the night*; [on each of them] *and to divide the* [various] *light* [of

(1) Σωματα δε αυτων εκασων [των Πλανητων] ποιησας Ὁ ΘΕΟΣ, ΕΘΗΚΕΝ ΕΙΣ ΤΑΣ ΠΕΡΙΦΟΡΑΣ, ας η θατερου περιοδος ἠει, ἑπτα ουσας, ουτα ἑπτα. Iſtorum ergo planetarum corpora ita fabrefacta et compoſita COLLOCAVIT DEUS AD MOTUS ET CIRCUITUS quas alterius [alterutrius] motus deducit, ſeptem quidem illas, quum ut ipſi planetæ ſint ſeptem. PLATO, in TIMÆO. Tom. III. p. 38. Edit. SERRANI.

every day of their different years] *from the darkneſs* [of every night on the earth, and every other planet :] *And God ſaw that it was good;* [that this arrangement of the ſeveral bodies, would anſwer all the mechanical purpoſes, for which he deſigned them, when he created them, to make them, to form them, into a Syſtem, a Syſtem of habitable worlds.]

Ver. 19. *And the evening and the morning were* [on the Earth, on the planets, Venus and Mars,] *the fourth* [on Jupiter and Saturn, the ninth] *day.*

The ſum of this moſt conciſe, yet full and comprehenſive account of creation, when ſtripped of its antient dreſs, in which the hiſtorian received it from the creator, is—That in the beginning of time, as time is meaſured to the inhabitants of the earth, and of every planet in the Syſtem, God, out of nothing, out of no pre-exiſting materials, commanded into Being, the ſeveral maſſes of matter, of which the ſun, the moon, and every other planet, with the comets of our Syſtem, were formed. That the earth, and every other of theſe bodies, were created mere maſſes of matter; each of them a diſtinct, confuſed fluid chaos; without any form, except what aroſe from that gravity, or particular tendency of their ſeveral particles to the centres of their reſpective maſſes; void of motion, light, and heat (1); when the Spirit of God impreſſed a violent motion on the fluid ſurfaces of every planet, and of the ſun itſelf (2): at the ſame moment God commanded light to ſhine out of darkneſs—*Let there be light*, he ſaid,—and the immenſe chaotic body of the ſun inſtantaneouſly became a globe of fire; *and there was light* (3). On the ſecond day of our earth, and on thoſe days of the other planets, that coincided in the whole, or in part with our ſecond,

(1) Prop. IV. VI. (2) Prop. VII. (3) Prop. VIII.

God made atmoſpheres, to all the bodies in the Syſtem. On our third, and the correſpondent days of *Jupiter*, *Saturn*, &c. God ſeparated the waters from the dry land, on every planet, agreeable to our Prop. X. (1). On our fourth day, that grand day of creation, when the Syſtem was completed, God impreſſed the primary planets, with their annual motion round the ſun; their moons, with a motion round their primaries; and the comets, with their periodical motions; and at the ſame time, fixed, and eſtabliſhed the law of UNIVERSAL GRAVITY to every body in the Syſtem (2).

This is the THEORY, the MOSAIC THEORY, OF THE SOLAR OR PLANETARY SYSTEM. And ſure I am, that nothing could have been more natural, or indeed more philoſophical, in a profeſſed hiſtory of the creation of ſuch a Syſtem, than for the writer to aſcribe to the firſt Almighty cauſe, the giving being to matter, to the ſeveral diſtinct maſſes of matter, of which the various bodies in the Syſtem were formed;—to ſpecify the ſtate and condition of theſe bodies, when they came out of the hands of the creator;—to deſcribe the manner of his preparing them for the purpoſes they were reſpectively to ſerve;—and then to diſcover to us the wonderful method, which the Almighty took, in forming them into a Syſtem, by eſtabliſhing thoſe laws of nature (3), by which his all-powerful hand directs, and governs, the amazing frame.

We

(1) Prop. X. That every planet, that rolls about the ſun, was formed, in the ſame manner, as the earth was formed.

(2) Prop. IX. That general gravity, did not take place in our Syſtem, till the fourth Day.

(3) To this original eſtabliſhment of the laws of nature, the prophet JEREMIAH manifeſtly refers, ch. XXXI. 35. *Thus ſaith the Lord, which giveth the ſun for a light by day, and the ordinances of the moon, and of the ſtars, for a light by night.*—

And

We have already obſerved, that among the various references and alluſions to the work of the different days of the creation, ſcattered up and down in the ſacred writings, the author of the epiſtle to the *Hebrews*, ſpeaking of the creation, has given a ſtriking teſtimony to our interpretation of the very firſt words of *Moſes* (1). But ſince we have gone through the proof of thoſe propoſitions, which ſeem to us to contain, the true principles on which the *Moſaic* doctrine of creation is founded, and which appear to be the ſame with thoſe, by which the Copernican Syſtem ſubſiſts; give me leave to confirm and eſtabliſh what we have advanced on this ſubject, by producing a paſſage in the writings of another inſpired writer, in which the creation of the Solar, or Planetary Syſtem, is *graphically* deſcribed.

PSALM XIX. ver. 1—6.

1. *The heavens* the heavenly bodies, the ſun, the moon, and the other planets, which in the beginning God created with the earth, *declare the glory*, the infinite power, and incomprehenſible wiſdom, *of God: and the firmament*, in which he ſet them, to give light upon the earth, and upon *Jupiter*, *Saturn*, &c. and to rule over the day, and over the night, and to divide the light from the darkneſs, on each of them; and to be for ſigns, and for ſeaſons, and for days and years; the firmament *ſheweth his handy work.*
2. *Day unto day uttereth ſpeech, and night unto night ſheweth knowledge.* And becauſe God hath divided, imparted, them unto all
3. nations under heaven (2), *there is no ſpeech nor language where their voice is not heard.*

And that this eſtabliſhment was to laſt as long as the Syſtem, he adds, ver. 36. *If thoſe ordinances depart from before me, ſaith the Lord, then*———i. e. *they ſhall never depart.*

(1) See p. 26, 27. (2) Deut. IV. 19.

4. Their

4. *Their line* their regular motions, in their reſpective orbits, *is gone out*, is diſcovered, *through all the earth, and their words* proclaim the almighty mover, *to the end*, to the utmoſt parts, *of the world: in them*, in the midſt of them, in the centre, *hath he ſet*, placed, *a tabernacle*, a place of reſidence, *for the ſun*.

5. *Which*, glorious in his apparel, *is as a bridegroom coming out of his chamber*, of the Eaſt; *and*, travelling in the greatneſs of his ſtrength, *rejoiceth as a ſtrong man to run a race*.

6. *His going forth*, to run his daily courſe, *is from the end of heaven*, from that point of the heaven, that terminates our ſight in the eaſt, *and his circuit unto the ends of it*, in the weſtern horizon: *and there is nothing*, no body in the Syſtem, *hid from*, or deprived of, the light, or, *the heat thereof*.

CHAP.

CHAP. IX.

Of GRAVITY.

GRAVITY is that principle or law of nature, whereby all bodies, and all the particles of bodies, gravitate towards each other. The immortal NEWTON conſiders the tendency itſelf, to whatever cauſe ſuch effect may be owing, whether to a power inherent in the bodies themſelves, or to the impulſe of an external agent; yet he no where aſſerts this property to be eſſential to matter: and indeed, if motion, in general, be not, how is it poſſible that gravity, which is a ſpecies of motion, ſhould be eſſential to matter?

But though ſo ſenſible a phænomenon cannot be accounted for, on philoſophical principles, ſome light may, perhaps, be thrown on this intricate ſubject, by *Moſes*. For, from what has been advanced, in our explication of his doctrine of the creation, may not the two following corollaries be admited?

COROLLARY I.

"That *particular gravity*, whereby the particles of all bodies "mutually tend to each other, and to the centres of their re- "ſpective maſſes, is coeval with the creation of thoſe bodies, or "of the maſſes of matter of which, at their creation, they "conſiſted."

COROL-

Corollary II.

II. But " That the principle or law of *univerſal gravity* was " impreſſed, by the creator, on all the bodies of the Solar Sy- " ſtem, on our fourth day."

That all the bodies in the Solar Syſtem were created, with a particular tendency of their particles to each other, and to the centres of their reſpective maſſes; or, that immediately upon their creation, this particular tendency was ſuperadded by their creator, is evident, from their having been created diſtinct bodies, different and diſtinct maſſes of matter, in a fluid chaotic ſtate: and that they were, at their creation, ſpheres, the conſequence of this particular tendency, is evident, from the preſent demonſtrated figure of each of them, the neceſſary effect of their rotation about their reſpective axes, whilſt they were in a fluid ſtate; for no bodies, except ſpheres, by a rotation about their axes, could poſſiby acquire the form of oblate ſpheroids (1). The ſphericity of the earth, which depends upon, as it is the effect of this particular gravity, is beautifully repreſented by a moſt antient inſpired writer, when, ſpeaking of creation, he ſays,—(2) *He hangeth the earth upon nothing*—upon its centre, a mere imaginary point, which is nothing; and as the other bodies of the Syſtem, were at their creation, in ſimilar circumſtances, it is natural to conclude, that the creator hangeth them all upon nothing.

But though the particles of theſe ſeparate and diſtinct maſſes of matter, had from the beginning a tendency to their reſpective centres; yet the bodies themſelves had no ſuch tendency to each

(1) See *Moſes and Bolingbroke*, p. 33, 34.

(2) Job. XXVI. 7. *He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing.*

other, for that the planets, &c. did not from the beginning, gravitate towards the ſun, nor the ſun towards the planets, &c. for the ſpace of three of our days, is very evident, from this ſingle conſideration; that though they revolved about their reſpective axes, the bodies themſelves remained, otherwiſe, at reſt, in thoſe portions of ſpace, which they poſſeſſed at their creation, till our *fourth* day (1). For MOSES is expreſs, that *three* evenings, and *three* mornings had been completed on our earth, before God SET, or PLACED, the great lights in the firmament of the heaven, to give light, their various light, upon the earth, and to be for ſigns and for ſeaſons, and for days and years: Now, as theſe mighty effects have been conſtantly and invariably produced, by the annual motion of the primary planets, about the ſun, and the periodical and ſynodical motions of the moons, about their primaries; God's SETTING the great lights in the firmament of the heavens of every primary, can have no other poſſible meaning, than his impreſſing theſe bodies with ſuch motions, as would produce the above-mentioned effects.

It is evident, that the primary planets are carried about the ſun, and the moons about their primaries, by a motion compounded of a projectile force, according to the tangents of their orbs, and the power of gravity. Now, ſince no other motion had hitherto been communicated, to any body in the Syſtem, except that which cauſed them to revolve about their reſpective axes; and ſince Gravity is not innate, inherent, and eſſential to matter (2); the bodies themſelves muſt have been, (as we have before

(1) See p. 54, 55.

(2) "That Gravity," (ſays *Sir Iſaac Newton*) "ſhould be innate, inherent, and "eſſential to matter, ſo that one body may act upon another at a diſtance through "a *vacuum*, without the mediation of any thing elſe, by and through which their "action and force may be conveyed from one to another, is to me ſo great an

before obſerved,) at reſt. But as the primary planets move about the ſun, and the moons about their primaries, by means of this compound motion, the projectile force muſt, not only have been impreſſed on them, in their original places of reſt, but, becauſe this force was impreſſed, according to the tangents of their ſeveral orbs, they muſt, at their creation, have been placed, at the ſame preciſe diſtances from the ſun, and the moons at the ſame diſtances from their primaries, as are their preſent mean diſtances. Since, therefore, the planets, &c. were originally placed within the ſphere of the ſun's action, before the impreſſion of a projectile force, if Gravity had been innate, inherent, and eſſential to matter, the planets, with the comets, would all have gravitated to, and have been abſorpt in, the ſun: and if the projectile force had been impreſſed before the power of Gravity had taken place, "they would" (by the firſt law of motion) "have perſevered in that direction, not ſtopping, or remitting their "courſe, till interrupted or otherwiſe diſturbed by ſome new power "impreſſed;" but they were projected in ſtrait lines, and yet by the power of Gravity, are to this day preſerved in their reſpective orbs; both theſe forces, therefore, muſt have been impreſſed at one, and the ſame moment of time. Now, ſince the great lights were not ſet, placed, in the firmament of the heaven, till the fourth day; and they could not have been ſet there, for the purpoſes they were to ſerve, and do, to this day, continue to ſerve, but by the Creator's impreſſing the planets, &c. according to the tangents of their orbs, and at the ſame time fixing and eſtabliſhing the law of *univerſal Gravity*, theſe two powers muſt have been

"abſurdity, that I believe no man who has, in philoſophical matters, a compe-"tent faculty of thinking, can ever fall into. Gravity muſt be cauſed by an "agent acting conſtantly, according to certain laws; but whether this agent be "material or immaterial, I leave to the conſideration of my readers." *Four Letters to Dr. Bentley.*

commu-

communicated to the ſeveral bodies in the Syſtem on this *fourth* day.

If, therefore, the principles, on which the Syſtem of MOSES is formed, be the ſame with thoſe, by which the Solar or Planetary Syſtem is governed; and if "Gravity is cauſed by an agent "acting conſtantly according to ſtated laws (1);" theſe laws muſt have been coeval with the Syſtem; for which reaſon they are with the greateſt propriety called, the LAWS OF NATURE; that is, the laws which the Almighty agent impoſed on the motions, impreſſed by him, when he formed the Syſtem. The laws of NATURE, therefore, and the general laws of MOTION, as far as they relate to the Syſtem, and every body in the Syſtem, are the ſame. But if, on the *firſt* day, the Creator did communicate to the ſeveral bodies in the Syſtem, a motion round their axes; and on the *fourth*, did impreſs the planets with their annual motion round the ſun, it will be expected, that ſome manifeſt traces of the general laws of motion, ſhould appear in the *Moſaic* account of the formation of his Syſtem.

Let us then ſee, how the general laws of motion may be applied to, or coincide with, the *Moſaic* doctrine of motion and reſt.

The Laws of Motion.

The firſt law is, "That all bodies have ſuch an indifference to "reſt, or motion, that if once at reſt, they remain ſo, till diſturb-"ed by ſome power acting upon them: but if once put in mo-"tion, they perſiſt in it; continuing to move right forwards per-"petually, after the power, which gave the motion, is removed; "and alſo preſerving the ſame degree of velocity or quickneſs, as

(1) See the preceding note.

" was firſt communicated, not ſtopping, or remitting their courſe " till interrupted or otherwiſe diſturbed by ſome new power " impreſſed."

The ſecond law is, " That the alteration of the ſtate of any " body, whether from reſt to motion, or from motion to reſt, or " from one degree of motion to another, is always proportional " to the force impreſſed."

The third law is, " That when any body acts upon another, the " action of that body upon the other, is equalled by the contrary " reaction of that other body upon the firſt."

Theſe laws are found ſo univerſally to belong to bodies, that there is no motion known, which is not regulated by them. And here it is worthy of a peculiar remark, that the firſt of theſe general laws of motion, is founded on the ſuppoſition, that reſt is, both in nature and reaſon, prior to motion. " All bodies " have ſuch an indifference to reſt and motion, that if once at reſt (and ſince motion is not eſſential to matter, all bodies are at reſt till they are once put in motion) " they remain ſo, till diſturbed " by ſome power acting upon them." This is perfectly agreeable to the doctrine of MOSES; for the ſun, and every planet in the Syſtem, were at reſt, till they were diſturbed by the power, that, acting upon their ſeveral ſurfaces, cauſed them to move about their reſpective axes; and this motion, (by the ſame law) they " perſiſted in," for three days, " continuing to move in " the ſame direction, and with the ſame velocity, as was firſt " communicated," (for theſe days were equal). And as this motion was about their axes only, their centres muſt have remained at reſt; the bodies themſelves, therefore, muſt have been abſolutely at reſt; that is, they muſt have remained in the ſame portions of abſolute, and immoveable ſpace, which they poſſeſſed

at

at their creation. Here, likewiſe, (by the ſame law) " the ſun, " and every planet and comet, would have remained, continu- " ing to revolve about their axes, till interrupted, or otherwiſe " diſturbed by ſome new power impreſſed," which ſhould remove them from their original places of reſt.

Now, if no new power had been impreſſed, there could have been no other poſſible diſtinction, than of evenings and mornings, days and nights; and as the days would have been equal to the nights, on every planet, there could have been no ſigns, nor difference of ſeaſons, or of days, or years, to any planet in the Syſtem. But new powers were, on this *fourth* day, impreſſed; the planets and comets, were projected in ſtreight lines, according to the tangents of their orbs, or their trajectories; and at the ſame time, with a power of gravitating towards the ſun: hence, (according to the ſecond law of motion, whereby, " if " the new power be impreſſed obliquely, there will ariſe an ob- " lique motion, differing more or leſs from the former direction, " according as the new impreſſion is greater or leſs,") hence, I ſay, there would neceſſarily ariſe an oblique motion, compounded of the two differently-directed forces, which would carry the primary planets and comets about the ſun, and the moons about their primaries.

But the body of the ſun was, at the ſame moment of time, impreſſed with the power of attracting, or gravitating towards the planets, &c. and this power of attraction, or gravitation, being now mutual, they muſt have been cauſed mutually to attract, or gravitate towards each other from the beginning, according to the third general law of motion, viz. " That action and " reaction are equal." For as the ſun acts upon the planets, &c. the action of the ſun upon them, is equalled by the action of the planets, &c. upon the ſun.

Hence, it evidently appears, that THESE GENERAL LAWS OF MOTION, were fixed and eſtabliſhed, as THE LAWS OF NATURE, by the creator, when he, on the *firſt* day, impreſſed a violent motion on the ſurfaces of the earth, and all the heavenly bodies, which cauſed them to move about their axes; and on the *fourth* day, when he SET the ſun, and the moons, in the firmaments of the heavens of the ſeveral primary planets in the Syſtem, in ſuch a manner, as to produce thoſe effects on each of them, as would be the neceſſary conſequences of thoſe compound motions, by which alone, they could have been SET IN THE HEAVENS, TO BE FOR SIGNS, AND FOR SEASONS, AND FOR DAYS AND YEARS.

CHAP.

CHAP. X.

A General SCHOLIUM.

Be MOSES' works your ſtudy and delight;
Read them by day, and meditate by night;
Thence form your judgments, thence your notions bring,
And trace RELIGION upwards to its ſpring.

GENESIS, CHAP. I.

Ver.
31. AND God ſaw every thing that he had made, and behold it was very good. And the evening and the morning were the ſixth day.

CHAP. II.

1. Thus the heavens, [the heavenly bodies,] and the earth, were finiſhed, even all the hoſt of them.

2. And on the ſeventh day God ended his work which he had made: And he reſted on the ſeventh day from all his work, which he had made.

3. And God bleſſed the ſeventh day, and ſanctified it: becauſe, that in it he had reſted from all his work, which God created to make.

As the inſtitution of a ſabbath, or day of reſt, in conſequence of God's reſting, or ceaſing, from the work of creation, abſolutely depends upon, and is a neceſſary part of, the *Moſaic* creation; and, as that is a hiſtory of the creation and formation of

the Solar or Planetary Syſtem; may not the following propoſition be admitted as a GENERAL SCHOLIUM, naturally flowing from his doctrine of creation? To wit; "That when God had creat-
"ed the Syſtem, he became the ſovereign Lord of the ſame,
"and inſtantly claimed his right of dominion, over the rational
"and intelligent part of the creation, by inſtituting a ſabbath,
"or day of holy reſt, to the inhabitants of every primary planet
"in the Syſtem."

The authors of the *Univerſal Hiſtory*, ſay, "Whether the ob-
"ſervation of the ſabbath, or ſeventh day, be as old as the crea-
"tion, as ſome authors, both Jews and Chriſtians, will have it;
"from *Gen.* II. 3. or whether that text means no more, than
"that GOD ſet apart that day to be afterwards obſerved by the
"*Iſraelites*, as the far greater part of the fathers and chriſtian
"commentators underſtand it; is a queſtion—more curious than
"important (1)."

But, as there is not, perhaps, any duty, except the worſhip of the one true God, more ſtrongly inſiſted on, or more frequently inculcated, in the Old Teſtament, than the obſervation of the ſabbath, or ſeventh day; and, as the puniſhment of the idolater, nay, the enticer to idolatry, and of the profaner of the ſabbath, was the ſame (2); it ſhould ſeem that, in the eſtimation of the lawgiver, the profanation of the ſabbath, was a crime equal to idolatry: And, indeed, if he that made the heavens and the earth, even all the hoſt of them, (for hereby is the true God diſtinguiſhed from idols) (3) did really ſanctify the ſeventh day; the denying him the ſervice of his own day, has a natural ten-

(1) *Univerſ. Hiſt.* Vol. III. p. 15. Ed. 8vo.

(2) Deut. XIII. 10. XVII. 5. Numb. XV. 35.

(3) Pſal. XCVI. 4, 5.

dency,

dency, to alienate the mind from all religion; which is, if poſſible, worſe than idolatry.

It is not at all ſurprizing, that in their endeavouring to trace up planetary worſhip as near as poſſible to its ſource, theſe learned gentlemen ſhould determine for the *curious*, rather than the *important* ſide, of the above queſtion, when they have ſuggeſted a reaſon for the ſuperior antiquity of the *ſabbath*, or *ſeventh day*, of ſo very *curious* a nature, that whoever admits it, may ſtrike the fourth commandment out of the decalogue. They ſay, "God "created the world, or this Syſtem, in ſix days, and reſted the "ſeventh. This was the foundation of the *Antediluvian*, as well "as the *Hebrew* week; and ſeems to be the reaſon, that the "number *ſeven*, was ſo remarkable both amongſt the *Antediluvians*, "and the *Hebrews*."——"Now it is obſervable, that there is "a ſurpriſing analogy, betwixt the days of the original week, "and the Syſtem then created. The ſix primary planets (for "the moon is the ſatellite of the earth) move round the ſun, "which is fixed, or at reſt, and together they are in number, "*ſeven*. This anſwers exactly to the ſix days of work or mo-"tion, and one of reſt, in all ſeven, of which the original "week did conſiſt. Thus the *Moſaic* account of the creation, is "a ſymbolical deſcription of the world, or Syſtem created. And "ſuch deſcriptions as theſe were perfectly agreeable to the "genius of the *Orientals*, eſpecially the *Egyptians*, in the firſt "ages, and particularly in that wherein *Moſes* lived (1)."—— "As infinite power cannot be confined in its productions, to any "particular part of duration, and as the manner of every one of "the divine operations muſt be calculated to ſerve ſome wiſe "end; we may preſume, that there was ſome final cauſe, why "the world, or this Syſtem, was created in *preciſely* ſix days,

(1) *Univerſ. Hiſt.* Vol. XVII. p. 269.

" which, in conjunction with a *ſeventh*, formed the firſt period " of time. Now it will not be eaſy to aſſign a more rational " one, than we have hinted above, to wit, that this was done " with a deſign, to point out to the firſt inhabitants of the earth, " the principal parts of which the Syſtem then created, did conſiſt: " as likewiſe to remind them in a particular manner, every " *ſeventh* day, that theſe *ſeven* heavenly bodies were created by " GOD, intirely dependent upon him, and therefore, ought not to " be eſteemed as objects of adoration. The great propenſity of " mankind in after ages, particularly the *Hebrews*, God's own " people, to this ſpecies of falſe worſhip, adds no ſmall weight " to our hypotheſis (1)."

It is true, that " GOD created the world, or this Syſtem, in " ſix days, and reſted the ſeventh." " And this was the foun- " dation of the *Antediluvian*, as well as the *Hebrew* week." Now if the days had been the ſame, on every planet in the Syſtem, as on the earth, there might, perhaps, have been ſome plauſible pretence, for this *ſurpriſing* analogy, between the days of the original week, and the Syſtem then created: but ſince the earth is but one of the planets that God created in ſix days, which in conjunction with the ſeventh, formed the firſt period of time to us; if the analogy does not hold betwixt the days that formed the firſt period of time, on the planet *Jupiter*, and the Syſtem created, (for *Jupiter* is a planet of the ſame Syſtem,) the fancied analogy is loſt. For inſtance, " God created the world, " or this Syſtem, in *fourteen* days, as days are meaſured to the " inhabitants of that planet, and reſted the *fifteenth*:" This would have been the foundation of the firſt period of time, on *Jupiter*, or the firſt *Jovial* week; and, conſequently, the number *fifteen*, would have been as remarkable amongſt the inhabitants of

(1) *Univerſ. Hiſt.* Vol. XVII. p. 272.

Jupiter,

Jupiter, as the number *ſeven* has been with us. Since, therefore, *Jupiter* is a planet of the ſame Syſtem, and was created with the earth; it is very evident, that there can be no poſſible analogy, betwixt the days of the firſt period of time on *Jupiter*, or the firſt *Jovial* week, and the Syſtem then created; and, conſequently, the *Moſaic* account of creation, cannot poſſibly be, *a ſymbolical deſcription of the world*, or Syſtem created.

But let us now change the queſtion, with the planet, and aſk, (as an inhabitant of *Jupiter* might aſk) " why God created the " world, or their Syſtem, in preciſely fourteen days, and reſted " the fifteenth?" and we ſhall diſcover a very remarkable, and ſurpriſing analogy, betwixt the days of our original week, and the days of the firſt period of time, on *Jupiter*, and, indeed, on every planet in the Syſtem; for the Syſtem was finiſhed on our *ſixth* day; on the *ſixth* of *Venus*, and *Mars*; and on the *fourteenth* of *Jupiter*, and *Saturn* (1).

Now it was fit and reaſonable, in the nature of things, worthy of the Lord and Governor of the Syſtem, to appoint to his rational and intelligent creatures, ſome fixed and ſtated portion of time, for the celebration of his infinite perfections, ſo particularly diſcovered to them, in the creation and formation of their Syſtem.

Here then, we may plainly diſcern the true FINAL CAUSE, why the world, or this Syſtem, was created in preciſely ſix days, as days are meaſured to us; to wit, to introduce the *ſeventh*, as a day of holy reſt. It is true, " Infinite power cannot be con- " fined in its productions, to any particular part of duration;" but if, from the narrowneſs of our conceptions of the divine be-

(1) See the annexed Tables.

ing, and his operations, we extend the ſeveral acts of creation to any part of duration, beyond what the creator himſelf has revealed to us, we ſhall greatly err. We have authority from him, who made the world, or this Syſtem, to ſay,—*In ſix days the Lord made heaven and earth* (1); but we have no authority to ſay,—God was *employed* ſix days in making the heaven and the earth: whereas, in the hiſtory of the creation, notwithſtanding the ſpecification of the days of God's working, he is repreſented in all the majeſty of omnipotence, as finiſhing the different parts of his work, in SIX MOMENTS,—*He ſpake, and it was* (2) — *Let there be light—and there was light* (3) — *Let there be a firmament—and it was ſo* (4). It is very evident, therefore, that theſe MOMENTS are, with divine propriety, called (for GOD himſelf named them) DAYS; becauſe no other act, or acts, of the divine wiſdom and power were effected, between the evenings of any two days, except what are recorded in the hiſtory, to have been effected, in thoſe particular parts of duration. Now, it will not be eaſy to aſſign, (we do not ſay a more rational, but) any other reaſon, than what we have given above; for the ſpecification of the days of the creation, muſt neceſſarily argue ſome deſign, worthy of infinite wiſdom; becauſe, a bare relation of the facts, in the ſame order, in which they lie, in the ſacred text, would have been, to a tittle, the ſame, if the days had not been numbered; and a relation of the ſame facts, or the ſeveral particulars of the creation and formation of the heavens, the heavenly bodies, and *Jupiter*, as a planet, would have been the ſame account of the creation and formation of the world, or Syſtem then created.

Since, therefore, notwithſtanding that the work of creation was performed in SIX MOMENTS, and yet was not finiſhed till

(1) Exod. XX. 11. (2) Pſal. XXXIII. 9. (3) Gen. I. 3. (4) Ver. 6, 7.

our

our ſixth day; what concluſion can be more natural, than " that " the true final cauſe, why the world, or this Syſtem, was " created, in preciſely SIX of our days, was to introduce a " SEVENTH, as a SABBATH, or day of holy reſt, to the inhabi- " tants of this earth?"

But the force, and propriety of this final cauſe increaſes, in proportion to the number of the primary planets in the Solar Syſtem. For, as we have elſewhere demonſtrated (1), " that " the ſeveral changes produced on the chaos of the earth, may, " with the ſame hiſtorical truth, be applied, *mutatis mutandis*, " to the chaos of *Jupiter* and the other primary planets;" ſo the inſtitution of a ſabbath, or day of holy reſt, is equally applicable to the inhabitants of *Jupiter, Saturn*, &c. thus — *And the evening and the morning were the —— day. Thus the heavens*, the heavenly bodies, *and —— were finiſhed, even all the hoſt of them. And on the —— day God ended his work which he had made: And he reſted on the —— day, from all his work which he had made. And God bleſſed the —— day, and ſanctified it; becauſe that in it he had reſted from all his work, which God created and made.*

As this has been already (2) exemplified in ſubſtituting the planet *Jupiter*, in the room of the *Earth*, give me leave further to confirm the truth of our general *Scholium*, by the annexed tables, which contain the different days, on *Venus, Mars, Jupiter*, and *Saturn*, and their coincidence with the correſponding days, or parts of days, on our planet; whereby we ſhall plainly ſee, that as our ſabbath, or day of reſt, was the day, that immediately ſucceeded the laſt day of the creation of the earth; ſo the ſabbaths appointed to the inhabitants of the other planets, were

(1) See *Moſes and Bolingbroke*, p. 56. (2) Ibid. p. 59—65.

the days that immediately ſucceeded the laſt day of the creation of their reſpective planets.

That in theſe tables, we have juſtly fixed the beginning of the firſt day, will evidently appear, from what has been already demonſtrated (1); to wit, "That when the ſun firſt ſhone upon "the earth, and indeed, upon every planet in the Syſtem, it muſt ne- "ceſſarily have appeared in its *meridian* glory. The beginning, "therefore, of the firſt day, muſt neceſſarily be fixed to that mo- "ment of time, when the ſun was in the meridians of the firſt-en- "lightened hemiſpheres, of the earth, and every planet.—Now, as "the diurnal motion of the planets is from Weſt to Eaſt; as ſoon "as ever the ſun had paſſed to the weſtward of thoſe firſt meridi- "ans; that is, the moment the ſun began to decline, the *evening* on "each of them commenced. Since, therefore, the firſt natural day "is to be reckoned from the appearance of the ſun, in the meridians "of the earth and every planet; and ſince GOD called the dark- "neſs, or the abſence of the ſun, night; when the ſun ſhould "be in the meridians of the oppoſite hemiſpheres, it would be "midnight to the firſt-enlightened, we have two principal parts "of time aſcertained; to wit, the true *aſtronomical evening* and "*morning*; for as aſtronomers as well as *Moſes* reckon their "morning, from the time of midnight, to that of noon, or "mid-day; their evening, or *poſt meridiem*, muſt be, like the "evening of *Moſes*, from noon, or mid-day, to mid-night.

Now, as *Venus* revolves about her axis, once in twenty-three hours, her days would correſpond with ours, according to the following table:

(1) See p. 59, 60.

VENUS.

VENUS.		THE EARTH.
Her first Day began	- - -	on Sunday, at 12 at noon.
——— ended	- - -	- Monday, - 11 *a. m.*
ſecond — ended	- - -	- Tueſday, - 10 *a. m.*
third — ended	- - -	- Wedneſday, 9 *a. m.*
fourth — ended	- - -	- Thurſday, 8 *a. m.*
fifth — ended	- - -	- Friday, - 7 *a. m.*
ſixth — ended	- - -	- Saturday, - 6 *a. m.*
ſeventh — ended	- - -	- Sunday, - 5 *a. m.*

MARS. THE EARTH.

As this planet performs one revolution about its axis, in 24 hours and 40 minutes,

His firſt Day began	- - -	on Sunday, at 12 at noon.
——— ended	- - -	- Monday, - 0 40′ *p. m.*
ſecond — ended	- - -	- Tueſday, - 1 20′ *p. m.*
third — ended	- - -	- Wedneſday, 2 *p. m.*
fourth — ended	- - -	- Thurſday, 2 40′ *p. m.*
fifth — ended	- - -	- Friday - 3 20′ *p. m.*
ſixth — ended	- - -	- Saturday - 4 *p. m.*
ſeventh — ended	- - -	- Sunday - 4 40′ *p. m.*

Though the diurnal motion of *Mercury*, from its nearneſs to, and of *Saturn*, from its great diſtance from the *Sun*, have not yet been obſerved; it is moſt reaſonable to conclude they revolve, each of them, about their axes. But *Mr. Hugens* is of opinion, " that all the primary planets revolve about their axes, and " thereby their whole ſurfaces would by turns enjoy the " light of the ſun (1)." And ſpeaking of the inhabitants of *Saturn*, he ſays, " What the length of their days is, cannot " certainly be known; but from the diſtance, and the period of " the innermoſt of *Jupiter*'s, it is likely that they are not longer

(1) *Hugens*'s Opera, Tom. II. p. 564.

" than the days of *Jupiter* (1); which are equal to five of our " hours, and the nights of the ſame length (2)."

It is ſaid, indeed, that *Saturn* has not his equatorial, greater than his polar diameter; however, on the authority of *Moſes*, we ſcruple not to ſay, that every planet in the Syſtem was impreſſed with a violent motion, which carried them about their axes, whilſt in a fluid ſtate, and before their atmoſpheres were formed (3); and therefore, they muſt all of them have their *equatorial*, greater than their polar diameters.

The days of *Jupiter*, therefore, (and with *Hugens*, we ſuppoſe the ſame of *Saturn*) being equal to ten of our hours;

JUPITER *and* SATURN.	*The* EARTH.
Their firſt Day began - - -	on Sunday, at 12 at noon.
——— ended - - - -	Sunday, - 10 *p. m.*
ſecond — ended - - - -	Monday, - 8 *a. m.*
third — ended - - - -	Monday, - 6 *p. m.*
fourth — ended - - - -	Tueſday, - 4 *a. m.*
fifth — ended - - - -	Tueſday, - 2 *p. m.*
ſixth — ended - - - -	Tueſday, - 12 *p. m.*
ſeventh — ended - - - -	Wedneſday, 10 *a. m.*
eighth — ended - - - -	Wedneſday, 8 *p. m.*
ninth — ended - - - -	Thurſday, - 6 *a. m.*
tenth — ended - - - -	Thurſday, - 4 *p. m.*
eleventh ended - - - -	Friday, - 2 *a. m.*
twelfth — ended - - - -	Friday, - 12 at noon.
thirteenth ended - - - -	Friday, - 10 *p. m.*
fourteenth ended - - - -	Saturday, - 8 *a. m.*
fifteenth ended - - - -	Saturday, - 6 *p. m.*

(1) *Hugens*'s Opera, Tom. II. p. 702. (2) Ibid. p. 700. (3) See *Moſes and Bolingbroke*, p. 33, 34.

ADDENDA.

ADDENDA, et CORRIGENDA.

AT *page* 60. *line* 7. *after* queſtion, *ſhould have been inſerted*---
For if the ſun had firſt appeared in the horizon, it muſt have appeared either riſing, or ſetting; if riſing, it could not have been noon-day, till after having ſhone for ſome hours, it ſhould have reached the meridian; hence it would follow, that the whole hemiſphere was not enlightened when the ſun firſt ſhone upon that hemiſphere; which is abſurd. If the ſun had firſt appeared ſetting, it muſt have paſſed the meridian for ſome hours; which is abſurd. But the fact was plainly and evidently this; when the ſun firſt ſhone upon the earth, *&c.*

To be added to the Note page 93.

In the dreadful earthquake, by which twelve cities in *Aſia* were overturned, " it " is reported (ſays *Tacitus*) that huge mountains ſunk into the earth; that plains " were raiſed up into high hills; and that dreadful flaſhes and eruptions of fire " were ſeen among the ruins." *Univerſal Hiſt.* Vol. XIV. p. 130.

" *Sicily*, which formerly made one continent with *Naples*, in the year 1693, " by one ſingle earthquake loſt 49 towns and villages, 922 churches, colleges, " and convents, with 93,000 perſons buried in the ruins." *Keiſler's Travels*, Vol. II. p. 365.

To page 94. —— to execute the threatened vengeance, *add the following Note.*

As the high hills and the mountains, that were covered at the flood, were the original mountains and hills that were formed under the waters, before the dry land appeared; ſo the poſtdiluvian mountains were formed under the waters, before the flood was at the higheſt; for the ark reſted on the mountains of *Ararat*. And here we cannot omit to obſerve, that as this threatened ven-

geance was brought upon the earth, by natural means; ſo the promiſe of GOD to NOAH, *that the waters ſhould no more become a flood to deſtroy all fleſh*, was ſecured, by natural means; to wit, by the peculiar conſtruction of the new earth, whoſe mountains, that bear no proportion to the antediluvian, owed their original to that ſubterraneous wind, which God made to paſs through the body of the then-immerſed earth: not that plains were raiſed up into mountains, but that the circumjacent ground, at the foot of every high mountain, ſunk into the abyſs, and thereby left theſe amazing monuments of the certainty, and univerſality, of the deluge.

ERRATA.

Page 15. *in the Text*, *l.* 4, 5. *dele* to rule the night.
16. *l.* 23. *dele* ſix.
25. *l.* 4. *from the bottom*, *after* ſee, *put*) — *and l.* 3. *dele*)
27. *l.* 4. *for* ἀιωονας, *read* ἀιωνας.
35. *l. penult. dele* (
39. *l.* 7. *before and after* form, *put* " "
43. *l.* 22. *for* ; *put* ,
47. *l. ult. dele* as.
65. *l.* 14. *from the bottom*, *for* twenty-fours, *read* twenty-four hours.
66. *l.* 5. *from the bottom*, *for* on, *read* or.
67. *l.* 8. *from the bottom*, *before* was, *put* and.
78. *l.* 14. *after* Earth, *put*)
80. *l.* 2. *in the Note*, *for* 66, *read* 67.
95. *l.* 5. *after* ipſi, *add* planetæ.
105. *l.* 1. *after* other, *put* :

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THE END.

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